

De non temerandis Ecclesijs.

A T R A C T

Of the Rights and Respect
due vnto CHVRCHES.

Written to a Gentleman, who hauing an Appropiat Parsonage, imploied the Church to profane vies, and left the Parishioners vacertainly prouided of diuine seruice; in a parish neare there adioyning.

The second Edition, enlarged with an Appendix.

By S^t. HENRY SPELMAN Knight.



AT LONDON Google

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DEO & ECCLESIAE.

Act. 28.24.

Some were perswaded with
the things that were spoken,
and some beleuued not.

The Printer to the R E A D E R.

This small Tract, now aboue two
yeeres past, was by mee printed for
that worthy Knight the Author there-
of, with no intent to haue it published:
and being hitherto by me suppressed from
reprinting here at home; I find it to bee
of late time printed in Scotland (contra-
ry both to the Authours and my expe-
ctation) and Dedicated by another man
to the Bishops and Clergy there, and so
made more publike, being of it selfe pri-
uate, then was first intended: which (I
suppose) had the Author knownen,
or once misdoubted the sequell, instead
of De non temerantis Ecclesiis,
hee would haue studied another Ti-
tle, De non temerantis Scriptis
alienis : that his writings might

The Printer to the Reader.

not be impropriated, when Benefices are made proper. Wherefore finding many slips in it from his copie, I haue (as well in the right of the Author as of my selfe, to whom the right of the sole Printing belonged) caused it to be reprinted. And though at the time of the putting it to the Presse, I could not conferre with the Author, he being then in the Countrey, yet hath it pleased him since his comming home, to adde something more unto it, as his leisure would permit him; which I haue annexed to the end therof. And thus haue I attempted to make a priuate worke publike, lest the faults of other men, should unjustly be cast upon him, that deserved so well in so rare an Argument.

Farewell.



To the Reader.

AL the vessels of the Kings house, are not gold, or, siluer, or for vses of Honour. Some be common stufte, & for meane seruices: yet profitable. Of the first sort, I am sure this *Traſt* is not. Whether of the other or no; I leaue that to thy iudgement. To deale plainly; my ſelfe haue no great opinion of it; as finding mine owne imperſeſions and wiiting it only vpon a priuar oc.

A 3 casion.

To the Reader.

casion to a priuat friend, without curious obseruation of matter or method. But hauing also written a greater worke(much of the same Argument) and intending to publish, or supprese it, as I see cause: I thought it not vnsit (vpon some encouragement) to send this forth (like a Pinnesse or Post of Advice) to make a discovery of the Coast, before I aduenture my greater Ship. If I receiue good aduertisement, I shal grow the bolder. Howsoever, take this I pray thee, as it is: and let my zeale to the cause, excuse mee in meddling with matters beyond my strength. H. S.



A Letter, shewing the occasion of this Treatise.

To the worshipful his most louing
vnkle, FR: S A. &c,

My good Vnkle, the
speeches that past
casually betweene
vs at our last par-
ting, haue runne often since in
my minde; and so (perhaps)
haue they done in yours. You
complained (as God would
have it) that you were much
crost in the building you were
in

intend with, upon a piece of
glebe of your Appropriate
Parsonage at Congham. I
answered, that I thought God
was not pleased with it, in so-
much as it tended to the de-
frauding of the Church, add-
ing (amongst some other
words) that I held it utterly
unlawfull to keepe Approp-
riate Parsonages from
the Church, &c.

But our talke proceeding, I
perceived that as God had al-
ways his portion in your hart,
so in this, though it concerned
your profit, you seemed tracta-
ble.

ble. It much rejoiced mee, and
therefore apprebending the oc-
easion, I will be bold to adde a
continuance to that happy mo-
tion: (so I trust, both you and
I, shall haue cause to terme it.)
and besides, to give you some
tribute of the loue and duty I
long haue ought you. There-
fore (good uncle) as your
beart hath happily conceiued
these blessed sparks, so in the
name and blessing of God, che-
rish and enflame them. No
doubt they are kindled from
heauen, like the fire of the Al-
tar, and are sent unto you
from

from God himselfe, to bee a
light to you in your old daies
(when your bodily eies faile
you) to guide your feete into
the way of peace, that is,
the way ~~of~~ place from whence
they came, So alwaies I pray
for you, and rest,

Westmⁿ.

Aug. 17.

1613.

Your louing and
faithfull Nephew,

HENRY SPELMAN.

Errata.

Pag. 14. line 5. read, all his goods. p. 60. l. 18.
c. concurre. p. 124. l. 11. r. Therefore he that in-
larged the *Termes of the Law* (first set forth by
John Rastall) also. p. 145. l. 14. r. supple. p. 178.
l. 8. r. ~~et~~ die. p. 179. l. 23. r. Kings Edition.



De non temerandis ECCLESIAIS.

OF THE Rights and respect due unto the Church.



N S O-
much as
the rights
& Duties
that be-
long to

our Churches are in effect
contained vnder the name

Bookes of

of a Rectory or Parsonage: I wil first define, what I conceive a Rectory or Parsonage to be; according to the vsuall forme and manner thereof.

A Rectory
what it is.

^a *Plowd.*
^{Comment. in} *Quare Im-*
pedis per
Grendo, &c.
^b *Oblatio est*
omne quod

exhibetur in cultu Dei, Tho. Ag. 22. q. 85. 303.
&c. and Urban in his epist. Tomo 1. Concil. And
lands are so termed, *Ezek. 45. 1.* and Tithes,
Numb. 18. 24. So also the Canonists & Cuiilians expound them, *Concil. Aurel. ca. 7. Burcha.*
lib. 3. ca. 129. & 143. Et Lex. In id. in verbis
oblatio. & Lexit. 27. 28.

A Rectory or Parsonage, is a *Spirituall living,*
composed of *Land, Tythe,*
and other ^b *Oblations of the*
people, c separate ordedi-
cate to God in any Congre-

gation

gation, for the seruice of Touching
his Church there, and for ^{diuinewor-}
the maintenance of the Go- works of
uernour or Minister thereof, ^{ship and} charity.
to whose charge the same
is committed.

By this *definitio* it appears,
that the ordinary liuing or
reuenew of a Parsonage, is
of 3 sorts: the one in Land,
cōmonly called the Glebe:
another in Tithe, which is a
set and regular part of our
goods rendered to God:
the third, in other offtings
and oblations bestowed
upon God and his Church,

B2 by

by the people, either in such arbitrable proportion as their owne deuotion moueth them, or as the lawes or customes of particular places doe require them.

Tithes how due. 2. Though I invert order a little, I will first speake of Tithes, because it is Gods ancient demain, and the nobler part of this his inheritance, founded primarily, vpon the Lawe of nature, (as the other bee also after their manner.) For the Lawe of Nature

Nature teacheth vs that God is to bee honoured: and that the honour due vnto him , cannot bee performed without *Ministers*,nor the *Ministers* attende their function without maintenance. And therefore seeing God is the supreame Lord and pos-
essor of all, and giueth all things vnto vs that we are maintained with, it is our duty, both in point of *Justice* and *Gratuity*,to ren-
der something backe a-
gaine vnto him, as ae-

Gen.14.19.

B3 know.

knowledging this his su-
premacie and bounty; as
honouring him for his
goodnesse; as a testimony of
the worship, loue, and ser-
uice we owe him; and last-
ly, as a meanes whereby
these duties and seruices
may be performed to him.
This, I say, the verie *Lawe*
of Nature teacheth vs to
doe: and this the *Lawe of*
G O D requireth also at
our hands: but what the
set portion of our goods
should bee, that thus wee
ought to render backe
vnto

vnto God, I cannot say
the Lawe of ^a Natura hath
determined that. But the ^b Yet there
wise domes of all the Nati. bee diuers,
ons of the World, the naturall
practise of all Ages, the reasons
example of the Patri- that com-
arches ^b A B R A H A M and number
^c I A C O B, the ^d approba. (for this
tion and commandement ^e aboue o-
of Almighty G O D him- ^{20.}
selfe, and the constant ^f re. ^{Gen. 28.}
solution of his C H V R C H ^g Leviticus
vniuersally, hath taught ^{27. 30.}
& prescribed vs to render ^{and 32.}
lachy 3. i.e. ^h Declared by the Fathers and
Counsels,

vnto him the *Tenth part*:
and that this *Tenth part or Tithe*, being thus assignd
vnto him, leaueth now
to be of the nature of the
other *nine parts* (which
are giuen vs for our world-
ly necessities) and becom-
meth as a thing dedicate
& appropriate vnto God.
For it is said, *Leuit. 27. 30.*
All the tythe of the land, both
of the seed of the ground, and of
the fruit of the trees; is the
Lords: yea more then so, It
is holy vnto the Lord. And a-
gaine (verse 32.) Euerie
Tithe

Tithe of Bullocke, and Sheep,
and of all that goeth vnder
the rodde, the tenth shall bee
holy vnto the Lord. He saith,
holy vnto the Lord; not that
they were like the sancti-
fied things of the Temple,
which none might touch
but the *Anointed Priests*)
but Holy and seperate from
the vse and iniurie of secul-
lar persons, and to bee dis-
posed onely, to and for the
peculiar seruice and pe-
culiar Seruants of G O D.
And therefore in the 28.
verse, it is said, to be seperate
from

from the common vse, because it is separate, and set apart vnto the Lord.

Tithes originally not Leviticall.

3 But some happily will say, that this vse of Tithing rises out of the Leviticall Lawe, and so ended with it.

Jacob vowed to give tithes And Ioseph sheweth he perfor. vnew. Anti-quit. lib. 1. cap. 27.

I answere, that it was received and practised by Abraham, and Jacob diuers hundred yeeres before it came to the Levites. For it is said that Abraham gaue tithe to Melchisedeck, Gen. 14.20. And that Leuy himselfe paid tythe also in the loines

loines of Abraham, Heb.
7. 9. Melchisedecke was
the image of Christ, and
his Church ; Abraham of
the congregation of the
Faithful. Therfore though
Leuy receiued tithes after-
ward, by a particular grant
from GOD, for the time :
yet now hee paide them
generally with the congre-
gation, in the loines of Ab-
ram vnto the Priesthood
of Christ, heere personated
by Melchisedeck : which be-
ing perpetual, & an image
of this of the Gospel, may
well

well note vnto vs, that
this dutie of Tythe, ought
also to bee perpetuall. And
therfore ^b Chrysostome saith;
that Abraham heerein was
OUR tutor: not the tutor
of the Iewes. And in so-
much as Abraham paid it
not to a Priest that offered
a Leuiticall Sacrifice of Bul-
locks and Goates: but to
him that gaue the Ele-

^cThe Scrip- ments of the Sacrament of
ture only the Gospell, bread and
mentio-

neth Bread and wine to be giuen by Melchi-
sedeck to Abraham: But Iosephus sheweth,
that hee gaue him also divers other rich gifts.

Antiquit. lib. 1. cap. 18.

wine

wine: it may also well intimate vnde vs, to what kinde of Priest we are to pay our tithes: namely, to him that ministred vnde vs the *Sacrament* of bread and wine, which are onely those of the *Gospell*, and not lache *Leuiticall Priests*. So that our tythe paide in this kinde, cannot bee said *Leuiticall*: as also for that the *Leuiticall tithes*, were onely of things newing and increasing; 30, & 32. whereas *Abraham* and *Iacob* paid them of all as if they

they had followed the cō-
mandement of the Apostle;
*Let him that is taught in the
Word, make him that hath
taught him partaker of AL
Gal. 6.6:*

God also requireth this
dutie of sythe by his owne
mouth, as of olde belon-
ging vnto him, before the
Leuites were called to the
seruice of the Tabernac-
le: and before they were
named in Scripture. For
they are not named till
Exodus. 38.21. And it is
said in *Exodus 22.29.* *I bine
abun-*

bundance of thy liquor shalt thou not keepe backe : meaning *Tithes* and *first fruits*, and therfore Jerome doubteth not so to translate it ; *Thy Tithes and first Fruits shalt thou not keepe backe.* And in this manner of speech, the word *Keepe backe*, sheweth that it was a thing *formerlie* due vnto G O D : for wee cannot say, that any thing is *kept backe*, or *with=holden* that was not due before. Therefore wee finde no originall commandement;

de-

dement of giuing ~~tithe~~ vnto GOD: but vpon the first mentioning of them in *Leuiticus*, they are positively declared to bee His, as a part of His Crowne, and ancient demaine; for it is there said, *Cap. 27. 30.*
All the tithes of the Land is the Lord's. And Moses commandeth not the people a new thing: but declareth the Right that of olde belonged to GOD: namely, that *All the tithes of the land was his.* And I have led you into Other phrases of Scripture

ture doe confirme this; for afterward when tithes came to be assigned to the Levites : God doth not say, *The children of Israel shall give their tithes to the Levites :* but he saith, *Bebold I haue giuen them to the Levites.* And continuing this his <sup>Num. 18. 21, 24, 5.
26.</sup> claime vnto them, against those that many hundred yecres after disseised him of them : hee complai-neth, *Malacby. 3. 8. That they that withhold their tyths from the Levites, spoiled him himselfe.*

C

But

But hauing handled this argument more largely in a greater worke : I will heare close it vp with opposing against these kindes of Aduersaries, not onely the reuerend authority of of those ancient and most honourable Pillars of the

^a Ambros. ^b Aus.
^c in Serm. gustine, ^d Hierome, and ^e Chy
^f quadrages. ^g August. in softame, (who though they
^h Serm. de runne violently with Saint
ⁱ temp. 139. Paul, against such ceremon-
^j & alias.
^k Hieron. in Nices, as they conceiued to
^l Mala. 2.
^m Chrysoft. in Epist. ad Heb. Hom. 12. & Hom.
ⁿ 35. in Gen.

to

to be Levitieall; yet when they come to speake of *Tithes*, admit, maintaine, and command the vse thereot:) But also the resolution of many ancient ^{e Roman.} *Counsels*, and a multitude of other ^e *Fathers & Doctors* of the Church in ^{Concil. 4.} ^{Aurelian. I.} ^{Tarragon.} ^{sub Horm.} their sev'ral ages: all of them concurring in opinion, that *Tithes* belong justly unto GOD; and ma-

^{Mediomatricis,} ^{toletanum} ^{Agrippin.} ^{cap. 6.} ^{Hispalens.} ^{Montis.}

conclus. 2. *Valentinum sub Leone 4.* *Rothomag.*
cap. 2. *Cauallon.* *cap. 18.* *Maguntin.* *cap. 10.*
^f *Origen, Tercullian, Cyprian, Gregory,*
&c.

ny of them commanding
all men euен vpon perill
of their soules not to
withholde them : which
Argument S. *Augustin* him-
selfe pathetically maintai-
neth, in a particular Ser-
mon of his to this purpose.
And though it be a great
question among the lear-
ned, whether they bee due
in quota parte, iure divino
(which requireth a larger
discourse) yet I neuer read
of many that impugned
them absolutely. *Lieutar-
dus*, who liued about 1000
years

See this
Sermon in
the end of
this booke.

Glaber.
Hif. lib. 2
ca. II.

yeeres after Christ, taught
the payment of them
to bee superfluous and i-
dle, and then growing des-
perate , drowned him-
selfe, as it were to giue vs a
badge of this Doctrine,

4 Touching *oblations* Of *Oblatio-*
and offrings. The *Fathers* ons & offe-
vnder ² this name accoun-^{rings.}
ted all things, that were gi-^{Epist. circi-}
ue or dedicated to the ser-^{ter Anno}
vice of God. And in the first
ages of *Christiā religiō*(af-
ter the great persecutions)
the *Church* by this meanes
began so to abound in ri-

C₃ ches

^b Constantine & Va
lentinian ches, that the good Em-
perours ^b themselves, were
made lawes constrained to make laws
that rich (not vnlike our Statutes
men which were able of Mortemaine) to restrain
to support the excesse thereof: for
the charges of the feare of impouerishing
Commonwealth: their temporall estate In
those daies, many Chur-
ches had Treasuries for kee-
ing these oblations (as
religious houses, be- the Storehouses at Hieru-
cause their salem, appointed by ^c Heze-
possessions and goods bias, for the Temple) but
and goods were there- the succeeding Ages, con-
by a morti- tracted them into Chests:
zed. ^{2 Chron.} and in these later times,
^{31.11.} the

the *Parsons* pocket may well enough containe them: I shall not neede therefore, to spend many words in a small matter; for all the *Oblations* now in use, are in effect the two-peny Easter Offerings, and a fewe other such like: which because the owners of Appropriate *Parsonages*, shall not ignorantly conuert vnto their owne benefit: I will shewe them why they were paied, and whv they haue them.

Saint Paul ordained in
the

the churches of Galatia & Corinth, that euery one vpō the Lordsday should yeeld somewhat to God for the Saints. *I, Cor. 16.2.*

But this (being once a weeek) came too thick & too often about. Therefore

<sup>a Tertullian
in Apologe
sic.</sup> in ^{b Tertullians} time the vse was to doe it monthly,

and (at last) at pleasure.

But it was euer the ancient vse of the Primitiue Church (as appeareth by

<sup>c Justinus
in Apol. 2.
Hist. Eccl.</sup> ^{d Justin & Cyprian}) that all that come to the holy Communion, did according to their

their abilities, offer something of their substance to God, for charitable vses and maintenance of the Ministers. Therefore *Cyprian* sharply taxeth a rich *Matron*, that receiued the *Communion*, and offered nothing. *Locuples et dives et dominicum celebrare te credis, quæ Corban omnino non respicis etc.* What? (saith hee.) art thou a Corban, of ble and rich? and doſt thou thinke that thou celebraſt the Lords Supper, which bringest nothing to the Treasurie?

Hee calleth the treasury at the Temple of Hierusalem.

So

h Noni Te- So (frenesus saith.)^h That
 stamenti it was the vse of the Church
 nouam do- through the world in his time,
 cuit (filz.
 Christus) and received from the Apost-
 oblationem: stles; to offer something of the
 quam Ec- blessings that they lived by, as
 clesia ab the first fruits thereof, to him
 Apostolis accipiens in vniuerso that gave these things unto
 mundo of them. Whichⁱ Zanchius vn-
 fert Deo : ei derstandeth to bee meant
 qui alimen- of offrings at the Commu-
 ta nobis præstat. pri- nion: given to holy vses, and
 mitias suo- rum in uno. for relieve of the poore of the
 rum in no- Church: commendeng it
 no testa- for an excellent custome,
 mento. and complaining that it is
ⁱ Vide Zan- chium lib. t.
 de cultu Dei externo.

now

now discontinued. But to this end, and in imitation hereof, are our Easter and Communion offnings (as also those at, & for Christnings, Burials, &c. which I will not now speake further of) at this day made, and therefore let *Proprietaries* consider with what conscience they can swallow and digest them.

5. Touching the *land*, of Glebe
glebe, and *houses*, belonging Land, and
to Parsonages (which I houses be-
would haue called *Gods* longing to
fixt inheritance, but that I Parsonages
see

see it is moveable:) I can-
not say that they are
Gods ancient demaines, in
the same forme that tithes
are, and as our Clergie
enioieth them, but the war-
rant and ground thereof,
rifeth out of the word of
God, who not onely gaue
vs a president thereof, whē
hee appointed Cities for
the *Leuites* to dwel in, with
a conuenient circuit of
fields for the maintenance
of their Cattell, Num. 35.
2, &c. but commanded al-
so the Children of Israel
(and

(and in them all the Nations of the world :) that in division of their land, they should offer an oblation to the Lord, an holy portion of the Land for the Priest to dwell on, and to build the house of GOD vpon: *Ezeck 45. 1, & 4.* So that the houses and lands that our Ancestors haue dedicated to God in this manner, for the Churches and Ministers of this time: are now also his *right* and *just inheritance*, as well as those which the

Isra-

Israelites assigned for the house of God, and Levites of that time. and cometh vpon the same reason and in lieu thereof. But because it is vncertain when and how they were brought into the *Church*, I will say something touching that point.

How lands
came to
the Chur-
ches.

In the time of the Apostles the vse was (as appeareth *Act 2.45.* & *Act 4.34,* & *35.*) to sell their lands, and bring the money only, to the Apostles. For the Church being then in

in perfection, and the A-
postles not to remaine in
any particular place, but
to wander all ouer the
world, for preaching the
Gospell: they could not
possesse immoueable in-
heritances: and therefore
receiuued onely the money
they were sold for, distri-
buting it as occasion ser-
ued. But after when the
church obtaind a little rest,
& began to be settled: ^{it} *It appea-*
reth by *the Epi-*
files of Ps-
us and Pr-
ban who *lived a-*
bout the *yeere of*

Christ 230. that the Church of *Rome* had then
begun to retain lands in this maner vpon this rea-
son, & it may well be, for that *Origen* & *Euse-
biushew*, that Churches had then possessions.

found

found much casualty in
pecuniary contributions,
and chused therefore ra-
ther to retaine the Lands
themselues, giuen for the
maintenance of Gods
Priests and Ministers: then
(by suffering the same to
be sold) to furnish the time
present with abundance,
and leaue the future time
to hazard and vncertainte-
ty. Heereupon the Fa-
thers in the ^b Primitiue

^b *Edicta* *Constantini* Church, as well before Con-
& *Luciniy* stantine (as appeareth by
Imp. Eas. lib. 10. ca. 5. his owne Edicis, and by

Origen

¶ *Origen, d Eusebius, and the Epistles of c Pius, and speaketh of c Urban) as after: began to accept & retaine the lands thus giuen, and to leaue them ouer to their successors for a pérpetual Dowry of the Church. And this vpon experieēce was found to be so godly and worthy a course, that it not onely received the applause of all succeeding ages: But commendeth for euer vn- to vs their temperance, in desiring no more then for inuaded: Lib. 7. cap. 24. & f Read the note (a) next afore.*

*c Origen
rents of the
Church: Hom. 31 in
Mat.
d Eusebius
of an house
belonging
to the
Church of
Antioche
that Paulus
Samosate-
rus in the
time of
Anrelianuſ
rour(about
30 yeeres
before Con-
stantine)
wrongfully*

D / present

present necessity, their zeal
in prouiding for posterity,
and their great wisdome,
(or rather , Propheticall
spirit) which fore-saw so
long before hand, that, de-
uotion though it were ~~ever~~
at one time hot & feruent,
yet, at another it might be
cold enough : and there-
fore when time serued, they
would by this meanes pro-
uide that the *Church* for
euer, should haue of her
own, to maintaine her selfe
withall. Vpon this ensued
many godly prouisiōs for
endow-

endowment of Churches,
and for annexing their li-
uings so vnto them, as nei-
ther the variety of time, nor
the impiety of man (if it
were possible) should euer ^{g Synod. Ro-}
haue diuorced them; as ^{man. sub Sy-}
^{macho. 103.} appeareth by a multitude ^{Episcoporu}
of ancient Councels, Ca- ^{circiter An.}
nons, Statutes, and decrees ^{tota contra}
of the ^g Church, ^{inuafores} ^bEmperours, ^{Ecclesiariu}.
^{Concil. Au-}

*relianens. 4. Ann. 542. c. 19. & 34. Conc. Mel-
dens. ca. 5. Burch. lib. 12. cap. 16. Concil. Gan-
grens. cap. 8. Bur. lib. 11. cap. 20. Concil. Mogunt.
cap. 3. 6. 7. & plurima alia. h See the two edicts
of Constantine and Licinius Empp. Euseb lib. 10.
cap. 5. And the lawes of Constant: Theodos: Iust:
Carol: Magn: and many other.*

D 2 and

To passe and ⁱPrinces, to that pur-
ouer for-
raigne Prin pose. Therefore whilest
ces, our the world burned so with-
own in for-
mer times that sacred fire of deuoti-
haue almost on, towards the aduance-
successiue-
ly confir-
med them, that euery man desired to

^k *Si quis in agros suo, aut postularat habere dicace-* sanctifie his hand, in the building of Churches, lest such holy monuments for want of due maintenance, should (in proces of time) & terras ei deputet sufficienter, & ibidem sua length ordained, in ^k *Aurel.* officia impleant, ut sacratis locis reverentia con- digna tribuantur. *Aur. Conc. c. 23. in Conc. Tom. 2.* ubi nota quod diæcessis accipitur pro libertate con- dendioratoria vel Ecclesiæ, ita ^q *in argumēto bu-* *im capituli oratoriorum exponitnr.*

Concil. 4. (An. 545.) cap. 33.

And¹ Concil. Valentin. (An. 855.) cap. 9. That, whoso² cil. 1. Tom. Con-

euer builded a Church, should assigne unto it a * Plough-<sup>* Coloniam
vestitam.</sup> land, furnished for the main-

tenance of the Parson thereof.

By vertue of these Councells.

(as I take it) were the Foun-

ders of Churches in France

first compelled to assure

Liuiings to those Churches.

And it was also prouided

by the third Council of

^mTolledo in Spaine, that no^m Concil.

Bishop might consecrate ^{Tolet. 3.} any Church, till sufficient

^{cap. 15.}

Chrysoft. maintenance (which "Chry-
bow. 18. in softome calleth the Dowry of
Alta. the Bride) were assigned
to it.

But because these were
forraigne, and Provinciall
Councils, not Generall: they
bound not our Countrey,
otherwise then by doctrin
and example. Therefore
it was heere decreed after-
ward, to the same effect in
a Synod at London vnder
ca. 16. Anselme Arch-bishop of Can-
terbury, Anno Domini 1105.
¶. 34. H. I. 3. And though the
Lawes of our Church be-
gan

gan then first (as farre as I yet can finde) to constrain our Country-men to giue *Endowments*, to the Churches that they builded; yet we were taught before (by the Custome and Example, of our precedent Auncestors, as well, as by our ~~due~~ tie, out of the word of God) to do the same as appeareth by many Presidents, whereof I will onely alledge one, (but aboue others, that most famous) of * ETHELWULPHS. *Altas* king of West-Saxony, who (in Adulphus.

D 4 the

the yeere of our Lord 855)

^P Ingulf. in ^{as} ^P Ingulphus Saxo, and ^q Si-
Hist. Croil. meon Dumelmens. report,
^q Sim. Du-
melm. cit. by the aduice and agree-
Antiquit. ment of all his Bishops and
Brit. cap. 27 Nobility: Gaue, not onely

the tithe of the goods, but
^{* Decimam} the tenth part of the Land
^{' mansio[n]em} through his Kingdome
^{vbi mini-} for euer, to God and the
^{mum sit.} Churches, free from all secu-
 lat seruices, taxations, and
 imposicions whatsoever:
 In which kind of religious
 magnificencie, as our suc-
 ceeding Kings haue also
 abounded : so haue they
 from

from ^time to time, as well
by Parliament Lawes , as ^f As appea-
by their Royall Charters, reth in
confirmed these and other their seve-
the Rights of the *Church*, ral lawes,
with many solemn ^ty ows and name-
and imprecations against ly 15 times
all that should euer at- in *Edw. 3.*
tempt to violate the same. ^t See the *Stat. of 25.*
Therefore if these things *Edw. 1. in*
had not bin primarily due *Rastals A-*
vnto God by the rule of his bridgment
word , yet are they now *tit. Confir.*
His , and seperate from vs, *mat. 3. And*
by the voluntary gift and *Sententia*
dedication of our ancient *lata super*
Kings and Predecessours: *Chartas.*

as

as was the "tribute of a
^{Neh. 10.}
^{33.} third part of a shekell,
 which *Nebemiah* and the
 Iews, out of their free boun-
 tie, couenanted yearely to
 giue vnto God for the ser-
 vice of his house. For, as *Saint*
 Peter ⁺ saith to *Ananias* ;
^{Act. 5.4.} Whilst these things remai-
 ned, they appertained vnto vs,
 and were in our owne power :
 but now, when wee haue
 not onely vowed them, but
 deliuered them ouer into
 the hands and possession of
 Almighty God (and that,
 not for superstitious and
^{23.} idle

idle orders, but meerly for
the maintenāce of his pub-
like diuine worship, & the
Ministers thereof(they are
not now arbitrable, nor to
be reuoked by vs, to the
detriment of the Church:

6 Churches being ere-
Churched and endowed : they and their li-
and their livings, were (as uings dedi-
I say) dedicated vnto God,
God. First, by the solemne
vowe and oblation of the
Founders: then by the so-
lemne act of the Bishoppe,
who to seperate these
things from secular & pro-
phane
and

phane imployments, not onely ratified the vow and oblation of the Patron or Founders : but consecrated also the Church it self; vsing therein great deuotion, many blessings, prayers, works of charity, and some Ceremony, for sanctifying the same to diuine uses. Therefore also haue

^a See the 6. *Syn. Rom.* the ancient ^a Councils ad-
of 103 Bi- ded many fearefull *curſes*
shops (^a-
bove 1000 against all such as should
years since) either violate it, or the
wholly a. Rights thereof.

laters of Churches & Church-rights. And see
many other to this purpose. *Burchar. lib. 11.*

This

This consecration, Master
Perkins calleth a Dedica-^{a Demonst.}
tion, but confesseth it to ^{Problem.}
haue beene in vse in this ^{tit. Tem-}^{plum sect. 3.}
manner, about the yeere
of Christ 300. (which is
within the time of the Pri-
mitiue Church) onely he
admitteth not, that it was
then performed with *Cere-
mony* and the signe of the
Crosse; which heere I will
not stand vpon, nor to
shew the greater antiquity
thereof, (though I thinke
it may well bee prooued.)

For Athanasius being in ^{In Epist. ad}
those ^{Constant.} Imp.

those daies accused by the *Arians*, of ministering the Communion in a Church not *consecrated*, excused himself to haue done it

* *Histor. vpon necessity.* And * *Theos-
sue lib. i. c. doret reporteth*, that Con-
stantine (then likewise) com-
manded, all those that were
at the Councel of Tyrus, should
*Hist. Triper. come to * Elia:* and that o-
thers should be assembled from
all parts, for * *Consecratis-*
** ^{ad adiutorium.} Hierusa-
lem. i. consecra-
re.* *on of the Churches, builded*
by him. Which sheweth it
to be so notorious and ge-
nerall an vse at that time,
and

and to haue such vniuersal approbation; as it could not, but haue a roote also from elder ages, though there cannot be many presidents found thereof, for that the Christians being then in persecution, might hardly build, or dedicate any Churches, but were constrained to vse priuat houses, and solitary places for their assemblies. Yet, euen those houses, hadde (as it seemeth) some consecration, for they were most commonly cal-
led

Ied * aedes sacra, Holy hou-
 ses, & haue left that name,
 (to this day) amongst vs,
 for our Churches, as a te-
 stimony of their sanctifica-
 tion, whereof I shal speake
 more anon. *Eusebius also

Ibidem.

saith : that insomuch as the
 Holy houses and Temples of
 that time, were thus Dedica-
 ted and Consecrated vnto
 God, the uniuersall Lord of
 all: therefore they received his
 name, & were called in Greek
 word, (in Latin, Dominica)
 the Lords houses : Which
 name, saith he, was not impos-
 ed

sed upon them by man: but by
himself onely, that is Lord of
all. Of this word ~~wor~~, com-
meth the Saxon word Cy-
ric or Kyrk: and (by adding
a double aspiration to it)
our vsuall word Chyrch or
Church, as it were to put vs
euer in mind, whose these
Houses are: namely, the
Lords houses: like that,
which Iacob dedicating
vnto GOD, called (Be-
tbel:) that is, the house of Gen. 28.22.
God.

But both Church and
Church-livings were thus
E solemnly

solemnely deliuered into
 Gods possession; and there-
 fore all ages, Councells
 and Fathers (that euer I
 yet haue met with) ac-
 count them holy and in-
 violable things. And heres
 upon they are termed, Pa-
 Chrys. hom.
 18. in Att. trimonium Christi, Dos Eccle-
 Concil. Mo. sic, Dos sponsa Christi, and
 gunt. ca. 7. Sacra possesso, or Pradium
 sanguinem. For, Every thing
 that a man doth separate unto
 the Lord from the common
 use, whether it be man, or
 beast, or Land of his In-
 heritance, is holy to
the

the Lord : Leuit. 27. 28. And
in what sort I vnderstand
the word *Holy*, I haue be-
fore declared,

7 As then the Law of ^{Holy rights} Nature, primarily taught ^{and Tem-}
all Nations in the world to ^{ples how} respecte
giue these things vnto God: by Hea-
so the very same Law, also ^{thens.}
taught them that it was sa-
crlidge and impiety to
pull them backe againe :
yea, the very heathē, coun-
ted the things thus feuered
vnto their gods; to be *San-*
cta et inuolanda. And *Saint*
Augustine expoundeth, San-

*Etum illud esse, quod violare
nefas est.* It is execrable
wickednes, to violate that
Ps. 47. 2. that is holy. Pharo would
not abridge the Priests of
their diet, or land : no nor
in the great famin. The ve-
ry Barbarous Nations of
the world, cuen by the in-
stinct of nature, abhorred
this impietie. Diodorus Si-
culus noteth of the Gaules,
that though they were a
people, above all others
most couetous of gold :
yet hauing abundance
thereof, scattered in all
parts

*Biblio. b.
hist. lib. 5.*

parts of their Temples,
to the honour of their
gods: none was found so
wicked amongst them, as
to meddle with any of it.
I could alledge a multi-
tude of Heathen stories
to this purpose. But I
will not weare the wol-
len yearne of the Gentiles,
into the fine linnen gar-
ments of the *Christians*; I
meane, I will not mingle
profane arguments, in a
discourse of Christian pi-
ety. For the sheep that are of
the fold of Christ, are tied

E 3 only

John 10. 3.

onely to heare his voice,
and to follow that, which
if they doe not, they are
thereby knowne to bee
Goats, and not of his fold.

How feare-
full a thing
it is to vio-
late the
Church.

8 The cause why I touch'd vpon this one heathen Example, is to aggravate the manifold sins of vs Christians, in this point. For if they that knew not God, were so zealous of the glory of their Idols: how much more is it to our condemnation, if wee that know him, doe less regard him? If it goe hard with

with *Tyrus* and *Sydon* in the day of judgement that sinned ignorantly; how much harder will it bee with *Corasim* and *Berbsaids* that sin presumptuously; Especially with *Capernaum* that despiseth her Lord God and Master, *Iesus Christ* him selfe? What is to despise him; if to robbe him of his honor, be not despise him? Or what is to rob him of honour, if to take from him the things giuen him for maintenance thereof, bee not to rob him? Therefore

E 4 when

when the children of Israel withheld their tithes & offerings from the Levites, he crieth out in Malacby 3.8. That himself was robbed and spoiled: and was so highly offended therewith, that hee cursed the whole Nation for it. And to make this sin appeare the more monstrous, hee conuineth the offenders thereto: not onely to bee violaters of his Legall ordinances, but euen of the very lawe of Nature, written in the heart of euery man. For saith he,

will

Will any man spoile his gods ?
As if hee should say : Can
such a man bee found as
will, or dares commit that
sinne, that all the Nations
of the world, euē by the
instinct of nature, account
to bee so horrible and im-
pious ? *To spoile his gods :*
what his owne gods ? Some
were found, that now and
then aduentured to spoile
the gods of other Nati-
ons (yet not without pu-
nishment) but fewe or
none that I reade of (till
these latter daies) that
spoi-

spoiled their owne gods,
in apparent and *ouert* man-
ner, as the Lawyers terme
it. I count it not ouert and
apparant, when we doe as
Ananias and *Saphira* did;
pinch & detract from God,
somewhat of that we vowed
to give: Nor, when we
doe as the children of *Is-*
rael heere did; withhold
that which wee ought to
pay out of our own goods
(yet both these were hei-
nous sinners, and dread-
fully punished.) But I call
it *ouert* & *apparant*, when
we

we throw our selues into a
more dangerous sinne, by
inuading openly the deuo-
tions of other men, and ta-
king that from God and
from his Church, (as *Abba-
lia did*.) which wee neuer
gaue vnto it, euен the lands
and liuings thereof: yea,
the Churches themselues.
2. Chron.
24. vers. 7.

8 Doubtlesse we haue
much to feare in this point: *Danide's* zeal
for the
house of
sinne; so *David* labouring God,
to match it with a transcen-
dent punishment, bestow-
eth a whole Psalme, (*viz.*
the

*This Psalme is alledged to this purpose by An. Cbr. 255.) in his epistle to Tom. Concil. I. the *83.) in inuying par-

ticularly against these kind of sinners: such (expressly) as (who was martyred about) the houses of God in possession; for that surely is the very center of the Psalme, and therein do all the lines and the Bishops predictions of the Prophets inuestigies, incurrre.

of Gallia and Spaine. First hee maketh a flat opposition between God and them: and therefore calleth them his enemies. Then he describeth the nature of these kinde of enemies: namely, that they are mur-

muring

muring enemies, as grudging, and envying at the prosperity of the Church; *Malicious enemies:* as hating, or hurting the service of God. *Proud enemies,* as lifting up their heads against God: ver. 2. *Craftie enemies,* as imagining how to beguile the Church. *Conspiring enemies;* as taking Counsell together against Gods secret ones (as the Prophet calleth them) that is, Gods seruants & Ministers: ver. 3. And lastly, *Confederate enemies:* as combining them selves

selues one by example of another, to perseuer in their course of wronging and violating the Church:
vers. 5. Yet for all this, those against whom the Prophet thus enueigheth, did not that they desired. They discouered their malitious purpose by word of mouth, saying: *Let us take to our selues the houses of God in possession.* But they onely said it, they did it not. Their will was good, but their power failed. Our will and power haue both preua-

led.

Ied: for wee haue got the
bouses of God into our posse-
sion: His Churches, his
lands, his offerings, his ho-
ly rights. We haue gotten
them, and led them away
captiue, bound in cheines
of yron: that is, so conuiced
and assured vnto vs, by
Deed, by Fine, by Act of
Parliament, as if they neuer
should returne again vnto
the Church. But heare what
David saith to those of his
time. Mark how he praiereth
for them. Marke what
strange and exquisite pu-
nishments

nishments he designeth to them: and that in as many severall sorts, as there are severall branches in this kind of sinne.

First, hee praiceth, that God would deale with them, as hee did with the *Madianites*: ver. 9. That is, that as *Gedeon* by Trumpets and Lampes, strooke such a terrour in the night time, into the hearts of the *Madianites*, that the whole army fell into confusion, drew their swords one vpon another, were discomfited

fited, and 120 thousand of them slaine. So that God by his trumpets, the Preachers of his word, by his Lamps, which is, the light of the Gospell, would confound in like manner, the enemies and spoilers of his Church, that sleepe in the night of their sinne : And that hee would make them like *Oreb*, and *Zeb*, like *Zeba* and *Salmana* ; *verse xi.* All which were strangely ouerthrowne, died violent deaths, and beeing glorious Princes

F of

xxxii

of their nations ; became like the filthy & loathsome Dung of the earth : vers. 10. And Judges 7.25. and 8. 21.

But doth the Prophet stay here ? no, he goeth on with them : O my God, saith he, make them like a wheel. vers. 13. that is, wauering and vnstable in their actions : so as they may never bring their purposes to an end. Yea, make them abject and contemptible; like the chaffe that the wind scattereth from the face of the earth: vers. 13. Well, is hee now

now satisfied? no. All this doth but whet his spirits to sharper imprecations. He now desireth that the very floodgates of Gods wrath may be broken open vpon them; and that the tempest of his indignation may rage at full against them: now he crieth out to God to consume them without mercy, yea and that in two terrible manners. One naturally, *As the fire burneth up the wood.* The other miraculously, *As the flame consumeth the mountaines:*

F 2 vers.

vers. 14. Persecute them evan-
so, (saith hee) with thy tem-
pest, and make them afraid
with thy storne. Make their
faces ashamed, O Lord, that
they may seeke thy name. Let
them be confounded and vex-
ed euer more and more, let
them bee put to shame and per-
ish: vers. 15, 16, 17. How
should the wit of man dis-
couer and prosecute a sin
in more vchement and hor-
rible manner? Or, what
shall make vs to abstaine
from such haughty sinnes?
if all this preuaile not.

Well

Well, if to take the houses
of God into possession, bee
thus? take them that will,
for mee.

9 You see how David in this his sacred fury, was of our Saviour admirably carried against our to the house of this sinne. Well therefore God, might hee fay: *The zeale of thine house hath eaten me* And of the parts of the Temple.

vp: Psal: 69:9. Yet, he spake it not of himselfe alone: but in the person also of our Sauior Iesus Christ, who in prosecution of Davids zeale, did that in this case; that hee never

F 3 did

did at any time else in all his life. In all other cases he shewed himselfe like the Pascall Lambe, that every body did eat and deuoure at pleasure; and like the sheep that was dumbe before the shearer, cuen when his very life was taken from him. But when he saw the golden steece to be raken from the house of God; that is, when hee saw the Church his beloued spouse, depryued and spoiled of the honour, reverence, dutie and ornament, that belonged

longed to her : Then, as
David did, he groweth into
a sacred fury; hec leaueth
the mildnesse of the Pascall
Lambe, and taketh vpon
him the fiercenesse of the
Lion of Iuda. Then he be-
ginneth to bestir him, and
to lay about him. He whip-
peth out them that pro-
phaned it; driveth out their
sheep & their oxen, though
they were for the sacrifice;
and overthroweth the ta-
ble of the mony changers;
John 2.14. He would by no
meanes indure such tri-
umphant

*Mar. 21.12**Mar. 11.17**Luke 19.45*

F4 pery

trumpery to bee in his Fathers house, nor his Fathers house to make an house of Merchandise ; but , much lesse then , that merchandise should be made of his Fathers house it selfe . O fearefull and most inhumane sinne , borresco referrens .

But ere I depart from this place of Scripture ; let me note one thing more out of it , for the greater reverence of Churches : that although our Lord bee heers said , to have cast these things

things out of the Temple; yet, in truth, they were not in the Temple it selfe, but in the outward court or yard thereof. For within the inward parts of the Temple, (namely, the first, and second Tabernacles) did no man enter, but the *Leuite Priests*: and *Numb. 18.5.* *Ebr. 9. 2, 3,* *4, 5, &c.* of them also, none into the second Tabernacle, but the High Priest. Therefore, although our Sauiour Christ, were a Priest for ever after the order of Melchisedeck: yet because hee was

was not a Priest of Levy: but
of the Tribe of Juda. (of
which Tribe Moses spake
nothing touching the Priest
hood: Heb. 7. 14.) Itake it,
that he never came within
these pates of the Temple:
Law, & not nor where the sacrifice was,
to break it. **b** but frequented only **Arisen**
Therefore (doubtless) he obserued the rules thereof, and the quality
of his Tribe. **b** See the forme of the Temple
in *Arias Mozza: Antiquit. Iudaic.* lib. 1. trist.
and in the *Geneva Bible*; 1. *King.* cap. 6. and
marke well both it, and the notes vpon it; for I
find them (above others) most agreeable to the
Scriptures, and rely not vpon the figure of the
Temple in *Adricomius*, without good exami-
nation; for I perceive he hath misplaced some
things thereto. *Adricomius*. 137 :

populi

populis, the outward court
from the Temple Porico to
this only, the people before. See the
text: to worship, pray, and; note^(a)
heare the word of God ex-
pounded, not passing fur-
ther toward the Temple;
and in the middest where
of the brazen stage which
Salomon praied upon) was
erected. Yet, this very
place, this court, or out-
ward yard, would not our
Sauinour permit go the pro-
phane; neither with mar-
ket matters, nor with car-
rying so much as a burthen
or

^d 2. Chron.
6.13.

or vessel through it: *Mark.*
11.16: For though it were
 not so *Leuetrically* holy, as
 the Temple: yet it was de-
 dicated to God; with the
 Temple: And taken often
 in the new Testament; for
 the Temple: as in the pla-
 cies before alledged: And
Acts 3.2,3: By which rea-
 son the very Churchyards
 themselves: (being Dedi-
 cated with the Churches,
 and the principall soile
 thereof: as an old Statute
 witnesseth): seeme also to
 haue in them a certaine
 kind

*Stat. No
 Rectores
 proferuant
 arbores in
 Cimiterio.*

kind of *Sanctification*: and
are not therefore to bee
abused to secular and base
imployments: as not one-
ly the Ancient Fathers, by
the Canons of the Church:
but the present Lawes of
the Land, haue well prou-
ided for them.

10. But some will say,
that the *sanctification* of More of
the Temple was *Leuiticall*, that mat-
ter: and and therefore abolished, how farre
and not to bee applied to the san-
ctificati-
our Churches. I answere, on of
the Temple was sanctified the Tem-
ple is abo-
lished: or remaineth to our Churches.

vnto

two three functions, which also had three seuerall places assigned to them. The first, belonged to the Divine presence; & had the custody of Holiest types thereof, the Oracle, the Ark, the Mercy seat, &c. and was therefore called Sanctum Sanctorum, or the Holiest of all. The second, was for ceremoniall worship & attonement: namely, by sacrifice, oblations, and other Leuticall rites: the place thereof being the the Sanctuary, (wherein were the Holy vessels:) and the

the Court of Priests, where-
in the Altar of burnt sacri-
fice did stand. The *third*,
was for simple worshippe,
praier, and doctrine (with-
out any pompe or cere-
mony:) and the place of
this, was the outward Cours,
(called, * *Atrium populi*, and * *Cbr. 4.9.*
* *Salomons portes*;) which ^{¶ 6.12.} therefore had in it no ^{* *Acts 3.1.*} Cer-
emoniall implement at
all.

The two first of those
functions, with the places
belonging to them; were
indeed particularly appro-
priat

priate to the Law. For, they
were Ceremoniall, Mysticall,
Secret, Leuiticall, Iudaicall,
and Temporall. Ceremoniall,
as celebratated with much
worldly pompe, Mysticall,
as signifying some spiritu-
al things. Secret; as either
performed behinde the
Veile or Curtaine: or else
sequestred & remote from
the people. Leuiticall; as
committed only to the ad-
ministration of that Tribe.
Iudaicall; as brdained onely
for the saluation of that
people. And Temporall, as
instit-

instituted onely for a sea-
son, and not to continue.
But the *Sanctification*, of the
third *function*, and of the
place thereto appointed,
was directly contrary in al
the points alledged to the
former two. *First*(as I said
before) it was for *simple*
worship, *Praier*, and *Do-
ctrine* which were there to
be performed and deliu-
red in all *sinceritie*, without
any *ceremony* or *ceremoniall*
implement vsed therein.
Secondly, there was no mat-
ter of *mystery* therein to be

G scene:

scene: but whatsoeuer was mysticall in the Law, or the Prophets , was there expounded. *Thirdly*, nothing there, was hidden or secret from the people, but acted wholly without the Veile, and publikely for every man. *Fourthly*, it was not appropriate to the *Leuites*, but common alike to all the Tribes. *Fifthly*, not ordained for the *Ierkes* particulary, but for all Nations in generall. And *lastly*, not to endure for a time, (as those other two of the Law)

Law) but to continue for
euer : euen after the Gen-
tiles were called as well as
the Jewes: that is, during the
time of the Gospell, as well
as the Law. Therefore,
saith God , by Iaias the
Prophet, cap.56.7. *My house*
shall bee called an house of
Praier, to all Nations. Hee
faid not, an House of Sacri-
fice to all Nations : for the
Sacrifice ended, before the
calling of the Gentiles, and
so they could haue no part
thereof. Nor an House of
Praier for the Jewes onely,

for then had the *Gentiles* (when they were called) been likewise excluded. But an *House of praier to all Nations*, that is, *Iewes and Gentiles* indifferētly: which therefore must haue relation to the times of the *Gospel*. And consequently, the *sanctification* of that house, and of that *function*, is also a *sanctification* of the *Churches* of the *Gospel*.

We read not therefore, that Christ reformed any thing in the other two *functions* of the *Temple*; for they

they were now, as at an end. But because this third function was for euer to continue to his Church: therefore hee purgeth it of that that prophaned it; restoreth it (as hee did mariage) to the originall sanctie : And that the future world(which was the time of the Gospell) might better obserue it, then the precedent , and time of the Law had done; hee reporteth, and confirmeth the decree, whereby it was sanctified: *It is written,* saith

G3 he,

he, (as producing the record and wordes of the foundation). *My house shall bee called an house of praier to all people.* Hee saith, *My House,* as excluding aliother, from hauing any property therein; for, God will bee loynt-tenant with no man. And it shall bee, *An house of praier for all people:* that is, publike for euer; not priuate, nor appropriate to any: nor a *denne of theeuers;* that is, no place of Merchandise, or secular businesse; as Saint Jerome

ex-

expoundeth it. It must not be an Impro priation ; no man can, or may hold it in that kind.

The time also when our Sau iour pronounced these words is much to the purpose as it seemeth to mee. For it was after he had turned out the oxen & doves; that is, the things for the Sacrifice. As though, he thereby taught vs, that when the *Sacrificall* function of the Temple was ended : yet the *santification* thereof, to bee an house

G 4 of

of prayer, for ever remained.

¶ This doctrine of our
Saint Paul
 maintai-
 ned there-
 vs by **Saint Paul**; who, see-
 uerence of
 the Church,
 ing the *Corinthians* to pro-
 fane the Church with eas-
 ting and drinking in it :
 though much good might
 follow thereby, (being or-
 derly done) as the encrea-
 sing of amity , and the re-
 liefe of the poore ; yet be-
 cause it was against the re-
 uerence of the place : hee
 not onely reprooueth them
 for it , demanding if they
 had

had not houses to eat and
drinke in at home, but ska-
ring them also (by shewing
the daunger they were fal-
ling into) hee speaketh to
them as with admiration:

Despise ye the Church of God? *1 Cor. 11.*
As if hee should say, is
your religion now come
vnto that? or is that your
Religion, *To despise the place*
that God hath sanctified vnto
himselfe; by making it,
as Saint Jerome faith, *Tri-*
cineum epularum, a ban-
queting house. God won-
dered in Malachy, that
any

any should spoile their gods.
 And the holy Ghost heera
 wondereth, that any should
despise the materiall Church:
 for so Saint Ierome expoun-
 deth it. Thus both of them
 wonder at one & the same
 thing: that any man should
 be so irreligious, as to pro-
 fane the reuerence due vn-
 to God , and that that is
 his.

The zeale
 of some of
 the Fathers
 to the
 Church.
*Serm. de
 temp. tom.*
 10.233.

12 So precise therefore
 were the Ancient Fathers
 in this point, that, that
 meeke Saint of God, Saint
 Augustine, would by no
 meanes

meanes endure that any
should vse clamors, or da-
cing within the ~~view~~ of the
Church. Yea, he termeth
them, *Miserable and wret-
ched men that did it.* And de-
nounceth against them,
that *If such came Christians
to the Church, they went Pa-
gans home.* But when the
Church it selfe came to be
abused! Oh, how Saint
Ambrose taketh it, euен a-
*gainst the Emperour him-
selfe, great Valentinian that*
required it for an Arian: O
(saith hec) let him aske that
is

Ad Mart.
 collinam so-
 rorem: Epist. 33. us mine, my lands, my goods,
 and whatsoever I posseſſe, I
 will not deny them; yet are
 they not mine, but belong to
 the poore. Verum ea quæ di-
 uina sunt, &c. saith hec, but
 those things that are Gods,
 are not ſubiect to the authorie
 of the Emperour. If my
 lands (I ſay) be deſired, enter
 them a Gods name; if my body,
 I will carry it him; if hee will
 bane mee to prison, yea, unto
 death, it pleafeſth mee well, I
 will not defend my ſelſe with
 multitude of people, neither
 will I flie to the Altar, deſ-
 ring

ring my life ; but with all my
heart will die for the Altars.

And after , in speaking of
the impious Souldiers : O

In fine eiusdem Epist.
that God (saith hee) would deme Epift.
turne their bands from vio-
lating the Church , and then
let them turne all their wea-
pons upon mee , and take their
fill of my bloud . And many
such excellent speeches he
hath for the sanctity of the
Church , and of the reue-
rence due vnto it , in his Ora-
tion , *De Basiliois tradendis.*

My purpose is to bee
short ; I will not therefore

now

now enter any further into
the authorities of the Fa-
thers: or meddle with the
Councils and ancient Ca-
nons of the Church which
abound so in this kind of
zeale, and haue established
it. (against the *Eufasthians*,
Messalians, and *Fraticelli*,

*Heretikes *heretikes : and all other
which con- the enemies thereof) with
temned Churches. so many examples, admo-
nitions, exhortations, pre-
cepts, threatenings, curses,
and excommunications :
as it requireth a booke a-
lone to repeat them.

It

13. It seemeth a small Sacriledge
thing to daunce in the ^{not to be} suffered in
Church-yard, or to eate ^{the least} things.
and drinke in the Church.

But *sanctification* (faith Ierome speaking on this matter) consisteth also euен in the ^{Coment.in} ^{2.Cor. 11.} *small things*. Therefore Ec^s ^{22. som.9.} clesiastis aduiseth vs, that ^{Eccles.25.} we give not the water passage, ^{27.}
~~no not in a little~~. For he that oponeth the waters but a little, knoweth not how great a breach they will make at length. So is it to make an entrance into sin, or to breake thereuerence of

of holy things in trifles.

Therefore God pun-
shed severely the party of
fenders in this kind : not
Corab onely and his com-
pany , that invaded the
high function of the Priest-
hood : but euen him that
gathered the stickes on the
Sabath day: *Numb. 15.34.*
And poore *Uzzab* himselfe
(whom *David* so much
lamented) that did, as it
were, but stay the Arke from
shaking, (*2.Sam.6.6.* and
1.Cron.13.9.) and yet died
for it, because his hand was
not

not sanctified to that purpose.

I 4 I conclude this point An admo-
with the saying of Salomon, nition to
Pro. 20.25. (and let almen them that
consider it:) It is a snare for meddle
a man to deuoure that which with holy
is sanctified, and after the things.
Vowes, to enquire. A Snare
hath three properties. First,
to catch suddenly. Second-
ly, to hold surely. Thirdly,
to destroy certainly. So
was Uzza taken ere hee
was aware : hec did but
touch the Arke, and pre-
sently hee was catcht.

H King

King *Uzziah* did but meddle with the incense, and presently, the Leprosie was on his face: 2.Chron.26.19. *Jeroboam* did but stretch out his hand against the Prophet, and presently it withered: 1.King.13.4. And as a man falleth suddenly into it: so is it as hard to get out. *Uzza* died in it presently. *Uzziah* languished in it all his life, and then died in it also. *Corah, Dathan,* and *Abiram*, were no sooner caught in this snare, but it held them so surely, as when

when all *Israel* else fled and escaped; they, & their companions (most miserable men) were detained in it, to their notorious destruction.

I might heere take iust occasion to remember what hath happened to many in this Kingdom, that became vnfortunate after they medled with Churches, and Church-livings, But I will run into no particularities. Let those men, and those families, which are *unfortunate* (as weo

H 2 terme

terme them) consider, whether themselves, their Fathers, or some of their Ancestors, haue not been fettered in this snare.

And let the Proprietaries of Parsonages also well consider these things. For, if *Vzza* died, that did but touch the Arke to saue it: what shal become of them that stretch out their hands against Churches to destroy them? If the *sticke-gatherer* was stoned, for so small a prophanation of the *Sabbath*; what shall they

they looke for, that by de-
stroying the Churches, de-
stroy also the Sabbath it
selfe, (in a manner) as ta-
king away the place ap-
pointed to the publike
sanctification thereof. And
if *Corah, Dathan and Abi-*
ram, offended so hainous-
ly, in medling with the
things of the Leuiticall
Priesthood , though they
employed them to the ser-
vice of God : what haue
they to feare, that usurpe
the things of the Gospel, &
peruert the wholly to their

H₃ own

owne vse, from the seruice
of God? Yea, that pollute
his Churches and houses
of prayer to seruile & base
offices: leaving the Parishi-
oners vncertenly provided
of diuine seruice, to the de-
struction both of the Priest-
hood it selfe, and of the ser-
vice of God in generall.

A surmise
answered.

113. But they will com-
fort themselves with this:
that though the Churches
bee sanctified to some pur-
pose, yet the sanctity there-
of differeth from *Lentical*
sanctification: and that God
doth

offerings withhelden, &c.)
in the Courts spiritual. They
then that out of the one
part of the Statute will haue
them temporall, are by the
other part inforced to con-
fesse them still spirituall,
and so to make them like
a Centaure : *proleam biformem.* It were very hard (in
my understanding) to
ground a point of so great
consequence, vpon subtill-
tie of words, and ambigu-
ous implications, without
any expresse letter of Law
to that purpose, especially,
to

to make the Houses and
offerings of God, temporall
Inheritances. But I see it
is a Law question in my
^{a Term. Pas.} Lord ^a Dier, whether tithes
^{An. 7. Edw.} be made Lay or Temporal
^{b Assise fol.} by any words in those Sta-
^{83. b.} tutes. And therefore I must
leauue this point to my Ma-
sters of the Law, who haue
the key of this knowledge
onely in their owne custo-
dy. Yet I thinke I may bee
so bold, as to say thus
much out of their owne
^{b Dolz. &} bookes, that a Statute, di-
^{Stat. cap. 6.} rectly against the Law of
God,

God, is void. If then Tithes
be things spirituall, and due
de iure diuino, as many great

Clarks, Doctors, Fathers, See *Aug.*
some Councils, and (that ^{Ser. 215. de}
ever honorable Judge and ^{Temp. Ho.}
Oracle of Law) my Lord ^{stiens. and} most Cano.
Coke himselfe in the second ^{nifts.}
part of his ^d Reports affirme ^{Council.} *Montisc. 2.*
them to be: I canot see how ^{cap. 50.}
humane laws should make ^{gunt. cap.}
them *Temporal*. Of the same ^{38. alias}
nature therfore that origi- ^{10. &c.}
nally they were of, of the ^{sont choses}
same nature do I still hold ^{spiritual, &}
them to cōtinue: for manēte ^{due de iure} diuino. Le
subiecto, manet cōsecratio, ma- ^{Euesq; de}
net fol. 45. ^{Winch. case}

not dedicatio. Time, Place,
and Persons, do not change
them, as I take it, in this

Nescio quo case. Nabuchodonosor took
far off; ut *the holy vessels of the*
eadem tempore Temple, hee carried them
post septagesima periodus (viz. an. 68) to Babylon, hee kept them
per Nabuc there all his life, and at last
& H. 8. res left them to his sonne and
templorum: grandchilidren: but all this
stirps utrisque regia while, the vessels still re-
extincta sit, remained holy. Yea, though
imperium sublatum, they were come into the
& ad alia gentes de- hands of those that were

solutum. Vicerimus igitur speremus. Cyrum no-
strum Iacobum regem (qui sceptra dissidentia.
compescuit) retentiones etiam minus aliquando
aggressum.

not

not tied to the ceremonies
of the law, and at length
into the hands of them that
had them by a lawfull suc-
cession from their Fathers
and Grandfathers : yet as
soone as they beganne to
abuse them to prophane
uses ; that very night Bel-
shazzar himselfe died for it,
the line of *Nabuchodonozor*
(that tooke them from the
Temple) was extinct, and
the Kingdome transla-
ted to another Nation:
Dan.5.2.

17 Happily also, Lay
Appro-

A third sur. *Approprietatis* comfort
mifcanswe- themſelues, that they may
red.

hold these things by exam-
ple of Colleges, Deanes
and Chapteis, Bishops of
the land, and of diuers of
our late Kings & Princes.
Besote I speake to this
point, I take it by protesta-
tion, that I haue no heart
to make an Apology for
it. For I wish that euery
man might drinke the wa-
ter of his owne well, eate
the milke of his own flock,
and liue by the fruit of his
owne viheyard. I meane,
that

that every member might attract no other nutriment, but that which is proper to it selfe. Yet are they greatly deceived, that draw any iuste of encouragement from these examples. For all these are either the Seminaries of the Church, or the Husbandmen of the Church, or the Fathers and Nurses of the Church: all *de familia Ecclesie*, and consequently, belonging to the care of the Church, and ought therefore to be sustained by it : for

I Saint

Saint Paul saith : *Hee that provideth not for his owne, and namely for them of his house hold, he denieth the faith, and is worse then an Infidell :*

¶ Al Church ¶ Tim. 5. 8. Therefore be seuenues fore the Statutes of sup paid to Bi- p[re]fessio[n] of Abbies, those that shps, and were not mereley Ecclesi by them distributed afficall persons, yet if they to the were mixt, or had ecclesia Priests. sticall iurisdiction, they poore, &c. after the Bi- might by the Lawes of the shps were Land, participate Ecclesia to haue a fourth part of all tithes. Per Godefr. Adelardus Magnus, Tribur. Haust, &c. Et per Conc. Tarragon, the third part.

sticall

theall livinges; and **M**ithers ^bPlowd. in
particularlly. And this fee-
meth to take some ground ^{Quare imp-}
out of the word of God. ^{per Gren.} ^{L.Coke Re-}
^{port. part. 5.}
For the prouinciall **E**nvoys
(as I may terme them)
whom ^cDavid leuued frō ^{1.Chr.26,}
the Temple, and placed 30. & 32.
abroad in the countrey to
be Rulers of the people, in
matters pertaining to God,
and the Kings busynesse, (that
is, Spiritually and Temporal-
ly:) had their portions of
sicles notwithstanding, as
well as the other Lemites
that ministred in the Tem-
ple.

I 2 ple.

ple. Now, that the King is
 b See Plow- b *Perfona mixta*, endowed
 den in afwell with Ecclesiasticall
Quar. Imp. authority, as with tempo-
 per Gran. ral: is not only a sollid po-
 don. Et Lo. sition of the common Law
 Coke de In- Eccles. part of the Land, but confirmed.
 re Regis 3o. vnto vs by the continuall
 practise of our ancient
 Kings, euer since, and be-
 fore the Conquest, euen in
 hottest times of popish
 fervency. For this cause at
 their coronations, they are
 not onely crowned with
 the Diadem of the King-
 dome, and girt with the
 sword

sword of Justice, to signific their Temporal authority, but are anointed also with the ^c oil of Priesthood, and clothed, *Scola Sacerdotali*, ^c Reges sa- and veste^d Dalmatica, ^{oro oleo un-} mōstrate this their Ecclesi- ^{tti, sunt} spiritualis asticall jurisdiction, where- ^{jurisdic-} by the King is said in the ^{onie capa-} Law to be *Supremus Ordinis* ^{ces 33. Ed.} ^{3. t. e. Aide} ^{de Roy 103.} ^{Ex Dom.} ^{Coke Repor.} ^{part. 5.} ^{narius}, and in regard there- of, amongst other Eccles.

⁴ *Dalmatia est vestis*, qua modo videntur omnes diaconi ex consuetudine in solennitatibus. ut 70. distin. de ieiunio. Antiquitus tamen, sine con-cessione Pape, nec Episcopio, nec Diaconis licet bac vti hac veste. Distinct. 23. cap. Omnes filii. Praecep.

spirituall rights, and prerogatiues belonging vnto
 22 Edw. 3. him, is to haue al the *Tribes*
lib. Assis. (through the Kingdome).
plac. 75.

L.Cok par. in places that are out of
 5. fol. 15. a. any Parish, for some such
As Ingles- there be, and namely, di-
wood, &c. *ut pater am. viers* *Forrests.* But for all
 18. Edw. 1. this : O ! that his Maiestie
inter petit. *ones coram* would bee pleased to re-
dico Regt *member Syon* in this point.
ad Parlia-
mentum.

18 I grew too tedious,
 The danger yet before I close vp this
 that Proprietary discourse, let mee say one
 etaries of thing more to the *Aroprietie-*
 Parsonages stand in. *aries of Churches,* that
 happily, they hitherto
 haue

haue not dreamed of. And
that is, that by hauing these
Parsonages, they are char-
ged with Cure of soules,
and make themselves sub-
ie& to the burthen that
lieth so heauily vpon the
head of euery Minister: to
see the seruice of God per-
formed, the people instru-
cted, and the paore reli-
ued. For to these three ends
and the maintenance of
Ministers, were Parsonages
instituted, as not onely the
Canons of the Church, but
the booke of the Law,
and

and particularly the Statutes of 15. R. 2. cap. 6. And 4. H. 4. ca. 12. doe manifestly testify. And no man may haue them but to these purposes , neither were they otherwise in the bands of Monasticall persons, nor otherwise giuen to the king by the Statute of dissoluti-

See the ex. on, then in as large and ample manner, as the governors of these words

In L. Coke, part. 2. fol. 49. And note also that Parsonages appropriate, are not mentioned in that Statute of 27. H. 8. and the word(tithes) there seemeth to be meant of tithes belonging to the bodies of the Monasteries ; not of Parsonage tithes. Ideo quare how the King had them before the Statute of 31. Regnisi.

of

of those Religious houses bid them, nor by him contueied otherwise to the subjects. For, *Nemo potest plus iuris in aliam transferre, quam ipse habet:* No man may grant a greater right vnto another, then hee hath himselfe. And therefore, goe where they will, *transcurrit cum onere,* they carry their charge with them. Vpon these reasons Proprietaries are still saide to bee ^b Par-<sub>Person in-
sons of their Churches, ^{per sonas.}</sub> and vppon the matter, are as the Incumbents there.

For the monastical persons and Prioresses themselves by reason of this their incumbencie, are full and not void. For otherwise the Bishop might collate, or the King present a Clarke (as to other Churches) as it seemeth by the arguments of the Judges in the case between Grondon & the Bishop of Lincoln in M^t Plowdens Comment where it is also

lay Approprietaries claiming under their right, ought also to bee subject to the same burthen. There is yet no expresse law made to take away the Bishops jurisdictions over Churches appropriate, (that I can finde.) Ideo quare how it expendeth.

shewed,

shewed, that the Incum-
bencie is a * spirituall fun-
ction, and ought not to be ^{See Dier.}
conferred vppon any but ^{Trin. 25.}
spirituall persons, and such ^{H.S. fol. 58.}
as may themselves doe the ^{pl. 8.}
divine Seruice, and minister the Sacraments. There-
fore, Dier, L. Chiefe Justice
of the Common Pleas,
there said, that it was an hor-
rible thing, when these Ap-
propriations were made to
Prioresses and houses of
Nunnes, because that (al-
though they were religi-
ous persons, yet they could
not

not minister the Sacra-
ments and diuine Seruice.
Implying by this speech of
his, that it was much more
horrible for Lay-men to
hold them , that neither
could doe these holy rites,
nor were so much as spiri-
tuall persons to give them
colour for holding of spi-
rituall things. Therefore
Serianus Raftal, also termeth
it a *Wicked thing*, complai-
ning (in his time) that it
continued so long, to the
Hinderance (he saith) oflear-
ning, the impoerishing of the
Minis-

**Termes
of the Law
in verbo
Appropria-
tion.*

Ministry, and to the infamy of
the Gospel, , and professors
thereof.

My Lord Coke also in the *Leneque*
second part of his *Reports*, ^{de Willm.} chelstes
saith, that it is recorded in *cate. lib. 44*
History, that there were ^{b.}
(amongst other) two grievous
persecutions, the
one, under *Dioclesian*; the
other under *Julian*, named
the *Apostata*: for it is record-
ed, that the ^a one of them, ^{Diocles.}
intending to have rooted ^{vide Enscb.}
out all the Professors and ^{bifl. eccles.}
Preacher's of the word of ^{lib. 7. cap. 3.} *Niceph. l. 7.*
God, Occidit amnis Presby. ^{cap. 3.}

tor. But this notwithstanding,
 Religion flourished
 for Sanguis Martyrum est
 fons Ecclesie. The blood of
 the Martyr is the seed of the
 Church, and this was a cruel
 and grievous persecution
 but the persecution ended
 b July. vide the ^b other, was more vici-
 Tived. hist. vious and dangerous, Quia
 lib. 2. cap. 6. & Niceph. (as the History saith) cap.
 lib. 10 cap. 5. octodit presbyterium. He de-
 stroyed the very order of Priest-
 hood. For he robbed the
 Church, and spoiled spiri-
 tual persons of their reu-
 nues, and took all things
 from

from thame whereof they
should hide. And vpon this,
in short time, ensued great
ignorance of true religion,
and the seruice of God, and
thereby great decay of
Christian profession. For
none wil apply themselves
or their sons, or any other
that they haue in charge,
to the study of Divinitie,
when after long and painit
full study, they shal haue
nothing wherupon to live. Thus saith my Lord
Coke. I knowe it to vnhope
I alledge these Legall
autho-

authorities, and leaue Divinity, because the *Approprietaries* of Parsonages (which shield themselves vnder the target of the Law) may see the opinion of the great Lawyers of our owne time and Religion, and what the bookeſ of the Lawe haue of this matter, to the end, that we ſhould not hang our conſciences vpon ſo dangerous ſuſpiſe, nor put too great confidence in the equity of Lawes, which we daily ſee, are full of imperfections.

fection, often amended, often altered, and often repealed. O how lamentable then is the case of a poore Proprietary, that dying, thinketh of no other account, but of that touching his Lay vocation, and then comming before the iudgment seate of Almighty God, must answer also for this spirituall function. First. It is said why he medled with it, not in my *L. Dier* in the case of a common person, that the seruice or a cure is a spirituall administration, and cannot be leased, and that the seruice is not issuing out of the personage, but annext unto the persons
36. H. 8. fol. 58. pl. 8.

K

being

being called vnto it. Then,
 Proprietor. why (medling with it) he
 ties which did not the duety that be-
 haue Vicars endowed, longed vnto it , in seeing
 thinke the Church carefully ser-
 themselues ued, the Minister thereof
 thereby dis charged : sufficientlie mainetained,
 but though and the poore of the
 the Vicar be the Par. Parish faithfully relea-
 sons depu- ued. This I say , is the
 ty to doc the diuine vse whereto Parsonages
 Seruice,yet were giuen , and of this
 a superior care there- vse wee had notice before
 of resteth
 still vpon the Parson himselfe, and the surplu-
 sage of the profits belongeth to the poore , as
 appeareth by the whole body of Fathers, Do-
 ctors,Counsels,&c.

wc

we purchased them : and therefore , (not onely by the lawes of God and the Church , but by the Lawe of the Land , and the rules of the Chancery , at this day obserued in other cases) wee ought onely to hold them to this vse , and no other .

I 9. It is not then a work of bounty and benevolence to restore these appropriations to the Church , but of duty and uings . That it is not benevolence to restore the Church . It is a necessity so to doe . It is a worke of duty to giue that

vnto God & bat is Gods, Mar.

22.2. And it is a worke of necessity towards the obtaining remission of these sinnes. For Saint Augustine faith, *Non remittetur peccatum, nisi restituatur ablatum cum restitui potest: The sinne shall not be forgiuen, without restoring of that which is taken away, if it may be restored.*

It is duety, iustice, and necessity, to give them backe vnto God. For if Judas (who was the first president of this sinne) were a thiefe, as the Holy Ghost

*Ad Macc.
dorium
Epist. 54.
item. 2.*

Iob. 12.6.

termeth him, for imbeas-
sing that which was com-
mitted vnto him for the
maintenance of Christ and
his Disciples, that is of the
Church: by the same rea-
son, must it also be the cu-
ry to withhold these things
which were given for the
maintenance of the Church
and Ministers of Christ.
And herein it is a degree a-
bove that sinne of *Iudas*, as
robbery is above theft: for
Iudas onely detained the
money (deliuered vnto
him) closely and secretly;

K 3 but

but wee and our fathers,
haue inuaded Church-li-
uings ; and taken them
(as it were by assault) euen
from the sacred body and
person of the Church.

It is a great sinne to
steale from our Neigh-
bour; much greater(euen
sacriledge) to steale from
God. If it were so hainous
a fact in *Ananias* to with-
holde part of his owne
goods , which he pretensi-
ded hee would giue vnto
God , how much more is
it in vs , presumptuously
to

to reave that from God,
that others haue alre-
die dedicated and deli-
uered vnto him. *Salo-* pre. 28.24.
mon faith ; *Hee that rob-*
beth his Father and his Mo-
ther , and saith , it is no
sinne , is the companion of
[a] murtherer, or] him that
destroioeth. But he that pur-
loineth the things of God,
robbeth his Father, and he
that purloineth the things
of the Church , robbeth
his mother. And therefore
that man is a companion
of the destroier.

K 4 The

Synod. 5.

Rom. 218.

Episcop.

An. 502.

Conc. Val.

An. 855.

ca. 9.

Con. Rom.

100. Episc.

Anno 1063

Conc. Rom.

5. Anno

1078.

Conc. Pa-

lent. An.

1188. Conc.

Oxon. Ge.

me. Anz.

Anno 1222.

A strange change : the *Israélites* gave their own goods so abundantly to the service of God, that *Moses* was forced to restraine them by proclamation : *Exod. 36. 5.* but now nothing can moue us to give God that which is his already;

they

they refuse to heare the Church: And then our Sa- our Christ , by his owne mouth , denounceth them ^b to bee as Heathens and ^b Publicans, that is, excom- municate and profane persons. If he refuseth (saith our Sauiour) to heare the ^c Church also, let him be unto thee as a heathen man , and a publican. Mat.18.17.

Qui sub nomine fiducie agnoscit operas in fiducia. Hic ratione ibid.

It is a fearefull thing the Church not to heare the ^c Church, doth not command it till we make a parliament law for it, but the law is made already by Christ himselfe.

heare

heare Christ himselfe.
 Christ hath giuen vs a per-
 petuall Lawe and Com-
 mandement , touching
 things belonging to God:
*That wee shold give them to
 God.* If we breake this Law,
 we breake a greater Lawe
 then that of the *Medes* and
Dan.6.15. the ^a *Persians* : and there-
 fore marke what the holy
 Ghost concludeth vpon
 vs ; *Euery person that shall
 not heare this Prophet
 (Christ Jesus) shall bee de-
 stroyed out of the people.* *Aet.*

3.23.

20 To

20 To conclude then, as The con-
the Philistims made hast to clusion.
send home the ^b Arke of ^b I.Sa.5.11
God ; and the *Egyptians*
to ridde themselves of the
^c people of God : so let vs. ^{*Ex.12.31}
ply our selues to render
unto God his Lands and
Possessions with all speed.
Otherwise , as he strucke
the Philistims with *Emrode*
secretly , and the *Egypti-*
ans with manifold scour-
ges openly , so onely him-
selfe knoweth , what hee
hath determined against
vs.

And

And thus I end, with
 the saying of the blessed
 Saint Cyprian, *Nec tene-*
Cypr. Ser. 5. xi iam, nec amari Patri-
de laps. in monium debet, quo quis ex-
fine. deceptus, et) virtus est. Wee
must now neither hold that
Patrimony, or living, (no)
nor so much as take pleasure
therein, whereby a man is
entrapped and brought to de-
struction. And with that
other of the noble Saint
Lib. de Her. Augustine; With what face
canst thou expect an inbe-
ritance from Christ in Hea-
uen,

wen, that defrauded Christ in
thy inheritance beere on
Earth? Therefore

Glue vnto Cesar the things that Mar.12.17
are Cesars, and vnto God the
things that are Gods.



An Epilogue.


 Ardor mee good Reader, though I haue neither sa-
 tisfied thee, nor my
 selfe, in this little discourse. It
 is hard to bring a great waf-
 fell into a small creeke, an
 argument of many heads and
 branches, of much weight,
 variety and difficulty, in
 so a fewe pages. It may bee
 thou thinkest the volume
 bigge enough for the successse
that

so.vii.
vers.3.

that Bookes of this nature are like to haue. I reiect not thy judgement, yet would I not haue others thereby discouraged from pursuing this cause: for though Peter fished all night and got nothing, yet bee made a great draught unlooked for in the morning. Hee that directed that net, giue a blessing to all our labours. For my owne part (if I catch but one fish) I shall thinke mine well bestowed. Howsoever, it shall content me, and I thanke God for it, that he hath girded mee with so much strength as

to

to strike one stroke (though a
weake one) in his battell, and
to cast one stone (though a
small one) against the adver-
taries of his Church.

Some will say, I haue vsed
too much salt and vineger in
this discourse; and that I haue
bent the great Artillery of
Gods iudgements and threat-
nings, upon a piece of too
light importance. I would the
consciences of men were such,
as oyle and butter might sup-
ply them. But I see they are for
the most part ouergrown
with so hard a carnosity, as

L. it.

it requireth strong and potent
 corasues to make an entrance
 into them. A Preacher may
 shake them now and then with
 Att. 24.26. a Sermon, as Paul did Felix:
 but when the thunder and
 lightning are ceased, they are
 (like Pharaoh) still where
 they were. Ieasome haue con-
 scientias cauteriatas, as the
 Apostle termeth them, con/sci-
 ences scared with an hot
 iron: so stupified, that dead
 Lazarus may be raised, be-
 fore they can bee moued. But
 God knoweth the heart of
 man, and bringeth water out
 of

of the hard rocke ; therfore though I haue spoken this (as being iealous of the cause,) yet in charity I will hope better euers of the hardest of them. Onely let no man thinke it alight sinne, to keepe open the passage whereby the wilde bore (of Barbarisme) enters the Lords vineyard, and whereby God is deprived of the honour due to his name.

Now at the parting , it may be thou desirest to know what successe this my labour had with the Gentleman to whom

August 16.
1613.

whom I sent it. In truthe neither that I desired, nor that which I promised vnto my selfe. For (so it pleased God) that euern the very day, the messenger brought it into Nortolke, the party died. Otherwise I well hoped, notto haue shot this arrow in vaine. But because it then missed the marke at which it was sent, (and many i thought not fit to loose it;) I haue now let it flie againe at randome with some notes and alterations, as the difference betweene private and publike things requireth: but

but still desiring that I might further haue shewed my mind in many passages hereof, (and particularly touching tithes in quo^rto, and such Parsonages as haue Vicarage well endowed) which without making it almost a new worke, I could not doe; and therefore resting upon thy curieous interpretation, I leane it to thee, (for this time)
as it is.



L 3 A SER

A SERMON OF
St. Augustines touching
rendring of Tithes.

The occasion of this Sermon or Homily, was ministred unto him by the time of the yeere, it being the 12. Sunday after Trinity, that is about the beginning of Harvest. The Scripture that he fitteth unto it, is the 18. of Luke. Where the Phatelic bawsteth of his prece in Justice in payment of Tithes. It is the 219. Sermon de Tempore: extant in the tenth Tome of his works, and there entituled:

Dereddendis decimis.

BY the mercy of Christ (most beloued brethren:) the daies are now at hand, wherein we

we are to reape the f uits
of the earth: and therfore
giuing thanks to God that
bestoweth them, let vs bee
mindfull to offer, or rather
to render backe vnto him
the tithes thereof. for God, *Decret 16.*
that vouchsafeth to giue *Que 1. cap.*
vs the whole, vouchsa- *Decima.* Where you
feth also to require backe may see a
againe the tenth, not for *great part*
his owne, but for our be- *of this Ser-*
nefit doubtlesse. For so *moncied* *for Augu-*
hath hee promised by his *fines.*
Prophet, saying : * *Bring Mala. 3.10.*
all the Tithe into my Barnes,
that there may bee meate in

L 4 my

my house ; and rise mee, saith
the Lord, in this point, if I open
not the windowes of heauen
vnto you, and giue you fruit
without measure. Lo, we
haue proued how Tithes
are more profitable vnto
vs, then to God. O foolish
men ! What hurt doth God
command, that he should
not deserue to bee heard ?
For he saith thus : The first
fruits of thy treshing floore,
and of thy Wine-presse thou
shalt not delay to offer vnto
mee. If it be a sinne, to delay
the giuing : how much
worse

Exod. 22.
29.

worse is it , not to giue at
all ? And againe , he saith , ^{16 Que. 1.} _{ca. decime.}
Honour thy Lord thy God ^{Prov. 3.9.}
with thy iustlabours , and of-
fer unto him of the fruits of
thy righteusnesse , that thy
barnes may bee filled with
wheat , and thy presses abound
with wine . Thou doest not
this , for God a mercy , that
by and by shal receiue it
againe with manifold in-
crease . Perhaps thou wilt
aske , who shall haue profit
by that , which God recei-
ueth , to giue presently
backe againe ? And also
thou

thou wilt aske, who shall haue profit by that which is giuen to the poore ? If thou belieuest, thy selfe shall haue profit by it, but if thou doubtest, then thou hast lost it.

Tithes (*deare Brethren*) are a *tribute* due vnto the *needy / kules*. Giue therefore this *tribute* vnto the poore, offer this sacrifice vnto the *Priests*. If thou hast no *Tithes* of earthly fruits: yet whatsoeuer the Husbandman hath, whatsoeuer Art sustaineſt thee, it is Gods, and

and he requires *Tithe*, out
of whatsoeuer thou liuest
by: whether it be Warfare,
or Traffike, or any other
Trade, giue him the *tithe*.
Some things we must pay
for the ground we liue on,
and something for the vse
of our life it selfe. Yeeld it
therefore vnto him (*O man*)
in regard of that which
thou possessest: yeeld it (I
say) vnto him, because he
hath giuen thee thy birth:
for thus saith the Lord: *Eze. 30.13*
ry marshall give the redempti-
on of his soule, & thereshal not
be

bee amongst them any diseases
or mishaps. Behold, thou
hast in the holy Scriptures
the *cautions* of the Lord,
vpon which hee hath pro-
mised thee, that if thou
giue him thy *Tithes*, thou
shalt not onely receive a
boundance of fruities, but
health also of body. Thy
barnes (saith he) shall be fil-
led with wheate, and thy pres-
ses shall abound with wine,
and there shall bee in them,
neither diseases nor mishaps.
Seeing then, by pay mcht
of *Tithes*, thou maiest gaine

to

to thy selfe , both earthly
and heauenly rewards :
why doest thou defraude
thy selfe of both these blef-
sings together ? Hearre
therefore, (O thou zeale-lesse ^{16. Quæ. 18}
mortality) Thou knowest, ^{ca. Decimus}
that all things that thou
ysest are the Lords , and
canst thou finde in thy
heart, to lend him (that
made all things) nothing
backe of his owne ? The
Lord God needeth not any
thing , neither demandeth
he a reward of thee , but
honour; he virgeth thee not
to

to render any thing that is
thine, and not his. If plea-
seth him to require the *first*
fruits, and the *Tithes* of thy
goods, & canst thou denie
them, (*O covetous wretch?*)
What wouldest thou doe, if
he tooke all the *nine* parts
to himselfe , and lef thee
the ~~tenth~~ *only*? And this in
truerh hee doth, when by
with-holding his blessing
of raine, the drought ma-
keth thy thirsty Haruest
to witheraway: and when
thy fruit , and thy vine-
yard , are strucken with
hail

haile, or blasted with frost,
where now is the plenty
that thou so covetously
didst reckon vpon? The
nine parts are taken from
thee, because thou wouldest
not giue him the Tenth.
That remaines onely, that
thou refusest to giue,
though the Lord required
it. For this is a most just
couise, that the Lord hol-
deth, *If thou wilt not giue him 16. Due. i. the tenth, he will turne thee to ca. decima.*
the tenth. For it is written,
saith the Lord, *In somuch as the Tithe of your ground,*
the

the first fruits of your Land,
are with you : I haue seene it,
but you thought to deceiue me:
hauocke and spoile shall bee in
your Treasurie , and in your
houses. Thus thou shalē
giue that to the vnmercī-
full Souldier , which thou
wouldest not giue to the
Priest.

The Lord almighty also
saith : Turne vnto me, that I
may open vnto you the vnde-
dowes of Heauen, and that I
may poure downe my blessing
upon you ; and I will not de-
stroy the fruit of your Land,

Mal.3.10.

neither shall the vines of your field [or the trees of your orchards] wither away, [or be blasted] and all nations shall say, that you are a blessed people. God is alwaies ready to giue his blessings: But the peruersenesse of man alwaies hindreth him. For hee would haue God giue him all things, and he will offer vnto God nothing, of that whereof himselfe seemeth to bee the owner. * What if God

This place
is cited as
out of Augustine Conf. Triburieſ. ca. 13. An. 895
& before that in concil. Mogunt. pri. c. 8 An. 874.

M should

should say? The man that I made, is mine; the ground that thou tillest, is mine; the seed that thou sowest, is mine; the cattell that thou weariest in thy worke are mine; the showers, the raine, and the gentle winds are mine; the heat of the Sunne, is mine; and since all the Elements whereby thou liuest, are mine; thou that lendest onely thy hand, deseruest onely the *tithe*, or *tenth* part. Yet because Almighty God doth mercifully feede vs, hee
be-

bestoweth vpon the labouer a most liberall reward for his paines , and reseruing onely the *Tenth* part vnto himselfe , hath forgiuen vs all the rest.

Ingratefull and perfidious deceiver , I speake to thee in the word of the Lord. Behold the yeere is now ended : giue vnto the Lord (that giueth the raine) his reward. Redeeme thy selfe , O Man , whilest thou liuest. Redeeme thou thy selfe whilst thou maiest. Redeeme thy

M 2

selfe

selfe (I say) whilst thou hast wherewith in thy hands. Redeeme thy selfe, lest if greedy death prevent thee, thou then lose both life and reward together. Thou hast no reason, to commit this matter ouer to thy wife, who happily will haue another husband. Neither hast thou (O woman) any reason to leaue this to thy husband, for his minde is on another wife. It is in vaine, to tie thy Parents, or thy kinfolke, to haue care hereof.

no

no man after thy death,
surely shall redeeme thee,
because in thy life , thou
wouldest not redeeme thy
selfe. Now then , cast the
burthen : of *couetousnesse*
from thy shoulders, despise
that cruell *Lady*, who pres-
sing thee downe with her
intollerable yoake , suffe-
reth thee not to receiuē the
yoake of Christ. For as the
yoake of *couetousnesse*, pres-
seth men downe vnto hell,
so the yoake of Christ rai-
seth men vp vnto heauen.
For *tithes* are required as a ^{16: Qua 1.}_{ca. decima.}

M 3 debt,

debt, and hee that will
not giue them, inuadeth an
other mans goods. And
let him looke to it, for
how many men soever die
for hunger in the place
where he liueth. (not pay-
ing his *tithes*) of the mur-
thering of so many men,
shall he appeare guilty be-
fore the tribunall seate of
the eternal Iudge, because
he kept that backe to his
owne vse, that was com-
mitted to him by the Lord
for the Poore.

He therefore that either
desi-

desireth to gaine a reward,
or to * obtaine a remission ^{*Promerori.}
of his sins, let him pay his
tithe, and bee carefull to
giue almes to the *poore*, out
of the other nine parts: but
so notwithstanding, that
whatsoeuer remaineth o-
uer and aboue moderate
diet, and conuenient ap-
parrell, bee not bestowed
in riot and carnall plea-
sure, but laied vp in the
treasurie of Heauen, by
way of *Almes to the poore*.
For whatsocuer God hath
giuen vs more then wee

M4 haue

haue neede of, he hath not giuen it vnto vs particular-
ly, but hath committed it ouer vnto vs to bee distri-
buted vnto others : which if wee dispose not accor-
dingly, wee spoile and rob them thereof. *Thus farre S.
Augustine.*

ERasmus in a generall censure of these Sermons *de Tempore*, noteth many of them not to bee Saint *Augustines*: so also doth Master *Perkins*, and diuers other learned men, who

who hauing examined them all ~~all~~ particularly, and with great aduise-
ment , reieging those that appeared to bee adulterat * *Forte non*
or suspected , admit this notwithstanding as vn- *est Augusti-
ni iste sermo
tamen infig-
nis est sine
dubio & an-*
doubted. And although *Bellarmino* seemeth to make a little question of *tiqui alien-
ius patris,* *nam indo-*
it , yet hee concludeth it to bee , without doubt, *tanquam ex
Augustino* an excellent worke : and either * *Saint Augustines* *multa sunt
adscripta in
Decret. 16.*
owne, or some other an- *q. i.*
cient Fathers. But hee *Bellarmino lib.
de clericis*
faith , that many things *cap. 25.*
are

are cited out of it as out of
Augustine in Decret. 16. q.
1. And to cleare the mat-
ter further, I finde that
some parts heereof are al-
leadged vnder the name
of *Augustine, in Concil. Tri-
buriens.* (which was in the
yeere of our Lord 895.)
cap. 13. And twenty yeere
before that also, *in Concil.
Moguntin.* 1. *cap. 8.* So that
Antiquitie it selfe, and di-
uers Councels, accept it
for *Augustines.*

I will not recite a great
discourse to the effect of
this

this Sermon amongst the
workes of *Augustine* in the
Treatise *De rectitudine
Christianereligionis*; because
Erasmus iudgeth that
Treatise not to bee *Augustines*. Yet seemeth it
likewise to be some excell-
ent mans, and of great
antiquity. But if thou
wouldst heare more what
Augustine saith vnto thee
of this matter, take this
for a farewell; *Maiores no: Homil.48.
stri ideo copijs omnibus a: ex lib.50.
bundabant, quia Deo decisio: 10.*

mus

mus dabant, & Cæsari cen-
 sum reddebant: modo autem
 quia descendit deuotio Dei, ac-
 cessit indictio fisci. Nolui-
 mus partiri cum Deo deci-
 mas, modo autem totum
 tollitur. Hoc tollit fis-
 cus, quod non ac-
 cipit Chri-
 stus.





An Appendix by the Author.

I Haue beeene often sollicited within these two yeeres, both to reprint this little Treatise, and also to publish a greater worke much of the same Argument. Some especiall reasons haue made mee unwilling to doe either. Not that I doe, aut clypeum abijcere, aut causam deserere: But I finde my arme too feble for so great an attempt: and in matters of such weight and consequence, a better opportunity is to be expected, then is yet afforded. I desire therefore not to be hastned herein, though bee that published my Booke in Scotland (out of his zeale to the cause) taketh that for one of his * Motiues. When I did first In b*b*ⁱ*b*
let it goe forth: I did it only in couert man
ner: not thinking it worthy of the broad eye
of

of the World, nor holding it fit to haue that
which was done in a corner, preached vpon
the house top : or that which passed
privately betweene me and my friend, to stie
(in this sort, at once) to both the Poles of
the Monarchy. Hereupon I hitherto by
entreaty with b. held it from a reimpression:
But I being in the Countrey : and It being
now to me as filius emancipatus, and out
of my power : the Printer hath taken ad-
vantage of his liberty, and in my absence
printed it againe with the former infir-
mities

I wish, since it must needes be thus: that
I had over-run it with a new hand: as well
to explane it in some things, as to helpe and
fortifie it in other. For the Argument hath
many aduersaries, not of the Laity onely:
but amongst the Church-men themselves.

All are not pleased with this forme of
Tisbes* Maintenance: other are not satisfied
how it is due. Some also conceive Scrip-
tures in this manner, some in that: and
where

where one is best pleased , there another
findeth most exception. Thus he that com-
meth upon the Stage , is the Object and
Subject of every mans opinion. Yet must I
berein confess my selfe beholden unto ma-
ny : for I understand this small Essay bath
ginnen them good liking:

To satisfie all I labour not : but to the
worthier sorte I would performe what I
could. Being therefore enformed(about a
yeare almost since) that some particular
Divines of learning and iudgement,
(conceining well of my Booke ,) sup-
posed that I had departed from the anci-
ent and moderne interpreters in applying
the 12.verse of the 8.;. Psalme. Only to
the sanctified things of the Iewes which
(they said)was spoken of all their houses
and Cities in generall. I did then unto
them (as I thought it fit) reddere ratio-
nem & fidei & facti. And in like manner
(because the booke goeth forth againe up-
on a new aduenture , and may encounter
with

with the like obiections ,) I held it now
as necessary to adde something unto it in
that point being so materiall. Yet must
I signifie unto you , that they which
ooke that exception , accounted both my
argument and whole discourse the stron-
ger(notwithstanding) Ex consequente:
as namely , that if it were so heinous a
finne to inuade the temporall things of
the Iewes , much more must it needes bee
to inuade the spirituall. So that no man
is either freed or eased by this suggestion,
but rather the more ensnared and omer-
whelmed. Neuerthelesse(I vnderstand)
that which followeth, hath cleared this
point unto them: and I hope so shall it also
doe unto others(which separate not them-
selves from our Church) if cause require.

M Am not ignorant that many moderne and some Ancient Interpreters vnderstand the body of the 83 Psalme, of the taking of the *houses* and *cites* of the Jewes in generall, not onely of the Temple and *Synagogues*, nor onely of the Cities of the *Leuites*: for the very *historicall* texture of the *Psalme* discouers as much. But that branch of it, where on ~~which~~ I fastened my anchor, and where I chiefly insisted, namely the 12 verse, touching the *taking of the houses of God in possession*, (which indeed is the *center* of the Psalme: what interpretation soever it receiueth) most of them interpret it primarily and positiuely for the *Temple* and *Holy things*, then *per translacionem* for *Hierusalem*, and by conse-

N quence,

quence, for all *Iudea*, (and the people of God) in respect that they were there planted.

For though wee following *Genebrad*, *Caluin* and *Arias Montanus*, translate it litterally, *Take the houses of God in possession*; yet the *Septuaginta* & *Greekes* interpret it *in iuxtagione domini*: And *Hierome* in the Latin *Vulgar* accordingly, *Sanctuarium Dei*: in his other translation called *Hæbreicae veritas*, (which also agreeth with that elder, cited by *Lucius* in the primer ages of the Church) *Pulchritudinem Dei*: *Pellican*, *electissima*: all of them by such denominations, as are most proper to the *Temple* & holy things. And therefore the Church in all former ages and for the most part yet also beyond the Seas, euen in the reformed parts of *Germany*, retaineth that interpretation of *Sanctuarium Dei*,

Dei; as best agreeing with the intent of the *Hebrew*, which *Hierome* in the Preface to his translation professeth confidently (by many witnesses) that he hath changed in nothing.

I allege all this, but to shew, that by what variety of words soever, the translators expresse the originall *Hebrew*, yet they all concurre with this as the Fountaine and *standard*; that *prima intentione*, it aimeth at the holy things, though in *secunda* it bee carried vnto temporall.

Our selues also in our owne English translation, vnderstand the *houses of God*, for places dedicated to the service of God. And therefore in the 9. verse of the 74. Psalme, where our *Church-Psalter* saith, *burnt up all the houses of God in the land*: the *Geneua* and the Kings addition report it, *burnt up al the Synagogues of God in the land*:

Land. So likewise in the 1. verse of the 84. Psal. *The dwellings of God* are expressly spoken of his *Tabernacles*, and holy habitations, not of his *Temporall.*

Yet doe I not deny ; but (as I say) *Secunda intentione*, the words *Sanctuarium, or Houses of God* , in the 83. Psalme are truely carried to all *Iudea* and the people of God, howbeit *Hierome* noteth expressly no such matter vpon it: neither could *Augustine* find it in the litterall or *historicall* sence of the text : and therefore he deduceth it to the people of God by way of *Tropology*, vsing the metaphor of *Saint Paul.* 1.Cor. 3. *Sanctuarium:* (saith he) *Templum dei sanctum est: quod estis vos.* And *Lyra* accordingly, *Sanctuarium: id est* (saith he) *Hierusalem, in qua erat templum dei: & per consequens: terram Iudea, cuius metropolis erat Hierusalem.*

Arno-

Arnobius likewise of the Ancients taketh it first for the Temple & holy vessell: then extensivelie, for the people and Land of Israel. As for *Cyprian, Origen, Tertullian, Ambrose, Chrysostome, Gregory*, they meddle not with it, that I can finde, nor *Hierome* otherwise then as I haue mentioned.

But admit that at this day most doe expound it for the Temporalties of the Jews, aswell as for their Levitical and Sanctified things: What doth this contradict my application of this Psalme against Spoilers of Churches? or wherein is my errour? I affirme the *Genus* vpon one of the *membra dividentia*, and they vpon both. I vpon one not *exclusive*, and they vpon both *copulative*. Doe not they then themselues affirme my assertion? Let Schoolemen be Judges. Yea doe they not iustifie and enforce it?

N 3

For

For if God loneth the gates of Syon more
then all the awesings of Jacob, Psal. 37.
2. that is, the outward and petty things
of his Church, more then all the stately
temporalities of his Lay people, yea, if he
lovethe Jacob but for sion, that is, the
People but for the Church: then Ex ne-
cessaria consequente, when the Prophet
denounceth such heauy things a-
gainst them, that menaced Gods, Lay
people, and their possessions, how much
the rather, doth hee it against such as
with greater fury and impiety afflict
his more peculiar and chosen ser-
vants, his Clergy, his Levites, his
first borne? Against those I say, that
forbeare not to violate the things
more deare vnto him: His Tem-
ple, his Oracle, his holy mysteries,
that is, things belonging to his
honour and diuine seruice, things
and

and meanes, ordained to the propagation of his blessed word? For this is the consequence of destroying our Churches: this killeth the bird in the stell; and to a person offending in this nature, wrote I my Booke.

By like reason, it may also be said, that this *Psalme* was framed against Heathens and Infidels, (which in open hostility assailed the Church & people of God with fire and sword) not against such as be our owne brethren, & of the family of the Church, though (in some sort) they doe injury vnto it. I answeare that the *Ammonites* and *Moabites* were also of the kindred of *Israel*: yea, the *Edomites*, and *Ismalites*, of the lineage of *Abraham*, aswell as the *Israelites* themselves: yet when they ioined with them that sought the destruction of the Church; the curses of the Pro-

prophet went as freely and as fiercely against them as the rest. So if our Church be spoiled by her brethren, her children, or kindred, the sentence is all one against them, as against Heathen and Infidels, yea, and that also more iustly and deseruedly by the judgement of the Prophet, who accounteth the treachery of a familiar friend much more intollerable then the violence of an open Enemy. Psalm.

55.12.

But say I haue erred (which indeed is too common with mee though it be *humanum*) and doth the more easilly befall mee, having saluted the Schoole of Diuinity, onely a longe and a limine : I am therefore ready with *Augustine* to put it amongst my retractions, if there be cause why? yet (as he said of *Romulus*) *Sed tamen errore quo traxatur habet.*

For

For I am not the Author of this ex-
positio, neither is it my own weapon
but borrowed, and put into my hand
by others of elder time. I confess
that as they which go to battell, *whet
their swordes, and bend their bowes*: so
I sharpened both the edge and the
point of it to my purpose. For all spi-
rits are not cast out by ordinary
power, nor all humors perswaded by
ordinary reason. Knowing therefore
what was necessary in particular for
the party to whom I wrot, I applied
my selfe, and my pen to that particu-
lar necessity: yet, not with Zidkiah to
seduce him by vntruthe, but as a
faithfull Michaiah to leaue nothing
vntold that belonged to his danger.

See then what I haue to defend my
selfe withall, both of ancient & later
fathers & Doct^rs of the church: the first
application (as I take it) that ever was
made

made of this *Psalm*, was (only to the purpose I aileadge it) by *Lucius* a devout *Bishop of Rome*, in the bloody age of the primitive Church, about 225 yeeres after Christ; of whom (to let passe *Cyprian*) *Bale*, a man of our owne, giueth this testimony; That hee
Epiſt. L. 3. was a faithfull servant in the Lords house, — and enriched his Church with healthfull doctrine, and afterward being purified in the Lambes blood, hee pierced the heavenly Paradise, being put to death at *Valentinians* commandement, Anno 255. This *Lucius* (as I noted in the
See here margin of my Booke, pag. 39.) in
Epiſt. 60. an Epistle of his to the Bishops of *Gallia* and *Spanie*: hauing determined many things touching the Church, & some-
2. what also against *spailers* and *defrau- ders* thereof (concluding them by the example of *Iudas* to bee *thieues* and *sacrilegious persons*) hee proceeded with

with them in this manner: *De talibus, id est (laith bee) qui facultates Ecclesie rapunt, fraudant, & auferunt: Dominus communans omnibus per prophetam loquitur aicens: Deus ne taceas tibi: nos simus, &c.* Reciting the whole 83. Psalme every word, as you may see. Tom. I. Concil. of Binnius edition. pag. 180. col. 2.

I tooke this reverend Father and great Doctor of the Church, living in the purity of religion, in the times of persecution, and so neare the ages of the Apostles, to be a faithfull direction to my penne. Yet, lest hee should seeme like a Sparrow alone on the house top, I will shew you the opinion of others in the after ages.

Petrus Damiani a Cardinall, whilst that title was rather a name of Ministry then of Dignity, and long

long before it became mounted and purpurate, a starre of his time, now almost 600. yeers old, vnderstandeth this Psalm also of Church *possessions*, & *dignities*, & out of it doth vehemently confute the Chaplains of Duke *Gothfred*, which held it no simony to buy Bishoprickes and Priests places, so they paid nothing for the *imposition* of hands (an opinion too common at this day) and hee applieth against them the interpretation of the names of the Heathen Princes there mentioned, and concludeth them to be *hereditario quodam iure Sanctuarij possessores*, as you may see in his *Speculo Mor. l. 5. Ep. 13. ad Capellan. Gothif.*

Rupertus who flourished about 500. yeeres since; expoundeth it *contra omnes Ecclesiae hostes, falsos Christianos, hereticos, &c.*

Great Hugo Cardinalis, the first *Po-*
filla-

stillator of the Bible, (who flourished Anno 1240. a little also , before that order was distinguished with the *Horse and Red Hat*, and a man to whom all the Preachers of Christendome are more beholden , then many of them are aware : for much of that good iuse that sweeteneth the expositions they read, dropt from his penne , though now like riuers falling into other channels , it hath lost his name) in his worthy Comment vpon the *Psalter* , applieth the wordes , *hereditate posse deum sanctuarium dei* , against those that ambitiously seeke Church-livings and dignities , despising the curses of this *Psalme* , as well among the great men of the Cleargy as them of the *Laity*, which by threatening or fauour obtaine Ecclesiastical promotions: and particularly against such

such men of the Church, as conferre
Prebends and dignities vpon their
Nephewes and kindred, builaing (as
he saith) *Sion in (their) blood*, and *Ieru-*
salem in imquity. Neither spareth hee
the Popes themselves, but chargeth
them also that they *posseſſe Gods San-*
ctuary, by way of *inheritance*, in that
they keepe the succession of the *Pa-*
pacy among such as bee onely of the
Romane nation. And much more to
this purpose, which were here too
long to recite : but (concluding that
the Prophet hath levelled at them all
in this *Psalme*) he saith, *De omnibus*
istiſſis ſequitor: Deus meus pone eos ut ro-
bam, &c.

Ioannes Vitalis, who liued aboue
300. yeeres ſince, / and for his fame,
and learning, was alſo called to bee a
Cardinal, ere that this dignity was yet
at the highest pitch) vehemently en-
forceth

ceith this *Psalm* against the Great men that prey vpon the Church, applying the interpretation of the names therein mentioned very bitterly vnto them. And saith further, that they posseſſe the *Sanctuary of God by inheritance*, which enter into it vnworthily, or in succession to their vnckles, nephewes, and parents, and they also which give Benefices in that manner, wasting thereby as it were Christ's hereditary patrimony; with much more to this effect, *Speculum moralitatis Principes seculares*. fol. 229.d.

Nicolaus de Lyre, who flourished about the same time; our owne country-man, (though of Jewish Parents) a starre also in that age, of the first magnitude, for his learning; and exquisit aboue all in the *Hebrew*, (it being his mother tongue, and elaborate by him) whose judgement I the rather esteem

esteeeme , for that *Luther* loued him ,
 and preferred him aboue all Inter-
 preters , as *Luther* himselfe testifieth
 in the 2. and 9. chap. of *Genesis*. He (I
 say , as before I haue noted) expoun-
 deth it : first , and properly for the
Temple(vnder which I vnderstand all
 things dedicated vnto God) then for
Ierusalem, because (saith he) the *Tem-*
ple was there: and lastly by consequence
 (for that is his owne word) for the
Land of Iudea, whose chiefe City Ierusa-
lem was. So that he maketh the *Tem-*
ple and things belonging to God , to
 be the maine part whereat the Pro-
 phet aimeth , and the *City* and Coun-
 try to follow , but by inference and
 implication.

Come to the later Writers , *Gene-*
brard noteth vpon *Sanctuarium dei* ;
 that the *Hebrew* word is , *Habitacula* ,
 and for the post ill saith; *Generaliter de*
dini-

divinis omnibus templis, urbibus locis & opptis populi dei. So that if hee had been questioned further; how he understood *Habitacula, specialiter*, it is then like hee would haue answered, *de divinis omnibus templis tantum*: that is, *onely of Churches*. But be it as it is, he setteth them in the first place, as the proper signification, and the rest in consequence, as *analogicall*, according to *Augustine & our Countrey-man Lyrae*.

As for *Luther*, he expoundeth not this *Psalm* himselfe, that I can finde; but you see what hee attributeth to *Lyrae* iudgement.

Pellican a great *Hebritian*, translateth it *Possidemus nobis electissima dei*, and expoundeth it in like manner as before, *Templum ciuitatem vasa populum dei*.

Pomeranus interpreteth it of them that did seeke to make themselues Lords and heires of the Temple.

To conclude, because the newest things are most acceptable with many. The last

man that hath written vpon the *Psalter*, *Lorinus* a Iesuit; (and therefore I will not preesse his authority) yet to doe him right, very well esteemed amongst great Clarks of our owne Church for much good learning (though in matters of controuersie, full enough of Romish levin) reciteth some-what more briefly the former interpretations of *Petrus Damianus*, *Hugo Cardinalis* and *John Vitalis*, and approuing those their applications, putteh them still on into the world , as truly consonant to the tenor of the *Psalme* , which notwithstanding I doubt not hath also many other expositions ; as herbes haue vsually diuers vertues and operations. But thus the eldest and newest expositors are wholly for mee, many also (& of the best of thē) of the middle ages, none that I know against me. For although *Musculus*, *Bucer*, *Calvin*, *Marlorat*, *Mollerus*, expound this *Psalme* historically of the Countrey and Nation of the Iewes, yet when they apply it to the Church of Christ

Christ (as otherwⁱse there were no vise of it) they make that application by way of figure & analogy; And then is there no cause to raise an *antithesis*, or contrariety between them and me. For to reconcile the matter, *S. Jerome* in his entrance into the exposition of this Psalme, telleth vs, that wee may expound it figuratiuely of the Church (whicke I vnderstand in matters of action, gouernement, doctrine) or historically of the people of the Iewes and nations about them. And though *Calvin* himselfe pursueth for the most part the historicall interpretation, yet when he commeth to the 12. verse, he saith; *Iterum accusat profanos homines sacrilegij, quod prædatoria licentia inuolant in ipsam dei hereditatem.*

Thus much, and too much touching this point. As it is saide in the end of the Machabees: *If I haue done well and as the story required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could. Let no man therefore rely vpon me,* but

but learn of them that are bound to teachs
For the Priests lips shoulde preserue knowledge,
and they shoulde seeke the law at his mouth: for he
is the messenger of the Lord of Hosts. Mal. 2.7

Other things there be, wherin I would
willingly haue enlarged my self a little: but
as Popilius in Liny dcribing a circle about
Antiochus enforced him to answe before
hee stopt out of it. So the Printer (having
printed al to the last sheet before I knew it)
restraineth me, *ad articulum temporis*, within
which accordingly I must needs end.



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